THE
BHAGAVAT-GITA

اشتہار

انگریزی خواندونکو مژدہ ہو کہ ڈوبس یونی ورسل
لیٹر رایٹر (کتاب انشا پردازی بزبان انگریزی و اردو)
جسمین مضمون مفصلہ ذیل درج ہے تیار ہو گئی ہے۔
دوستانہ خط و کتابت۔ خط و کتابت بابت شادی و پیدایش
و مرگ۔ درخواست بنابر کتب ہائے عرضی۔ واسطے
رخصت نوکری۔ یاد داشت۔ خط و کتابت واسطے ملازمان
ریل و ڈاکخان علاوہ اسکے ایک سو پچاس فقرہ جو کہ
شروع و اختتام مین چٹھیات کے مستعمل ہوتے ہین
اور نیز لیٹانی و فرانسیسی و غیرہ زبانون کے فقرہ کار
روائی دفتر غرض کہ یہہ کتاب پڑھنے مفید ہے۔
کتاب مذکور مین ۱۴۴ صفحہ اردو و انگریزی ہین۔
قیمت معہ محصول ڈاک ۸؍

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No 5

THE

BHAGAVAT-GITA,

OR,

DIALOGUES OF KRISHNA AND ARJUN.

TRANSLATED FROM SANSKRIT,

WITH NOTES,

BY

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SECOND EDITION.

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INTRODUCTOIN.

DOMESTIC descension of the Bharat Dynasty gave birth to the present work. Kurus and Pándus, the collateral branches of it, were concerned in the event; the former sowed seeds of feud by artifice, and the latter reaped the fruits thereof. Drĭtaráshtra, who had been the tool of such calamity, was blind; his immediate delegate and representative was Duryodhan, one of his sons, through his malignity this major faction arose. Arjuna was the favorite and pupil of Krĭshna, the God in mortal form.

The whole narration of the warfare in Kurukshetra was related by Sanjaya, the charioteer in Dhrĭtaráshtra's service. The master of Sanjaya being blind, was totally incapacitated from leading his troops into the field; he therefore ordered Sanjaya, the omniscient, to acquaint him minutely with what had been going on in the glorious field.

KEY

TO THE PRONUNCIATION OF SANSKRIT WORDS OCCURRING IN THIS BOOK.

a, as in *all*.
á, *long*, as in *pálm*.
à, *short*, as in *operà*.
ă, as in *hăt*.
e, as in *prey*.
i, *short*, as in *city*.
ï, *long*, as in *machïne*.
o, as in *nōte*.
u, as in *full*.
ú, like *oo*, as in *rúle*.
ai, like *oi* in the Greek word *poimèn*.
rí, like *rri* in the word *merrily*.

THE BHAGAVAT-GITA.

LECTURE I.

THE GRIEF OF ARJUNA.

DHRITARASHTRA *said*—"Tell me, O Sanjaya, what the people of my own party, and those of the Pándus, who are assembled at Kurukshetra resolved for war, have been doing." 1

SANJAYA replied—"Duryodhan having seen the army of the Pándus drawn up for battle, went to his Preceptor, and addressed him in the following words:" 2

'Behold! O master, the mighty army of the sons of Pándu drawn forth by thy pupil, the experienced son of Drupada.3 In it are heroes, such as Bhïm or Arjuna; there is Yuyudhána and Viráta and Drupada,4 and Drïshtaketu and Chekitána, and the valiant prince of

धृतराष्ट्र उवाच ।

धर्म्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्व्वत सञ्जय ॥१

सञ्जय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्य्योधनस्तदा ।
आचार्य्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥२
पश्यैतां पाण्डुपुत्राणामाचार्य्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३
अत्र शूरा महेष्वासा भीमार्ज्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥४
धृष्टकेतुश्चेकितानः काशीराजश्च वीर्य्यवान् ।

Káshï, and Purujit, and Kuntibhoja, and Shaibya a mighty chief,5 and Yudhámanyu and Vikrànta, and the daring Uttamowjà; so the son of Subhadrà, and the sons of Krïshná the daughter of Drupada all of them great in arms.6 Be acquainted also with the names of those of our party who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example.7 There is thyself, my Preceptor, and Bhïshma, Karna and Krïpa, the conqueror in battle, and Ashwatthámà, and Vikarna, and the son of Soma-datta,8 with others in vast numbers who for my service have forsaken the love of life. They are all of them practised in the use of arms, and experienced in every mode of fight.9 Our innumerable forces are commanded by Bhïshma, and the inconsiderable army of our foes is led by Bhïm.10 Let all the generals, according to their respective divisions, stand in their posts, and one and all resolve Bhïshma to support.' 11

पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्य्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व्वे एव महारथाः ॥६
अस्माकन्तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥७
भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥८
अन्ये च बहवः शूराः मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्व्वे युद्धविशारदाः ॥९
अपर्य्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्य्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१०
अयनेषु च सर्व्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व्व एव हि ॥११

The ancient chief* and brother of the grandsire of the Kurus then shouting with a voice like a roaring lion, blew his shell† to raise the spirits of the Kuru chief ;12 and instantly innumerable shells, and other warlike instruments, were struck up on all sides, so that the clangour was excessive.13 At this time Krïshna‡ and Arjuna§ were standing in a splendid chariot drawn by white horses. They also sounded their shells, which were of celestial form :14 the name of the one which was blown by Krïshna was *Pánchajanya*, and that of Arjuna was called *Devadatta*. Bhïm of dreadful deeds, blew his capacious shell *Powndra*15 and Yudhishthira, the royal son of Kuntï, sounded *Ananta-Vijaya;* Nakula and Sahadeva blew their shells also, the one called *Sughosha*, the other *Manipushpaka*.16 The prince of Káshï of the mighty bow, Shikhandï, Dhrïshtadyumna,

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२
ततः शङ्खाश्च भेर्य्यश्च पणवानकगोमुखाः।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१२
ततः श्वेतैर्हयैर्युक्तो महति स्यन्दने स्थितौ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४
पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्म्मा वृकोदरः ॥१५
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६
काश्यश्च परमेष्वासः शिखण्डी च महारथः।

* *The ancient chief.*—Bhïshma, brother of Vichitra-vïrya, grandfather of the Kurus and the Pándus.
† *Shell.*—The conch or chank.
‡ *Krïshna.*—An incarnation of the Deity.
§ *Arjuna.*—The third son of Pándu, and the favorite of Krïshna.

Viráta, Sátyaki, of invincible arm,17 Drupada and the sons of his royal daughter, Krĭshná, with the son of Subhadrà, and all the other chiefs and nobles, blew also their respective shells ;18 so that their shrill sounding voices pierced the hearts of the Kurus and re-echoed with a dreadful noise from heaven to earth. 19

In the mean time Arjuna, perceiving that the sons of Dhrĭtaráshtra stood ready to begin the fight, and that the weapons began to fly abroad, having taken up his bow,20 addressed Krĭshna in the following words :

ARJUNA.—" I pray thee, Krĭshna, cause my chariot to be driven and placed between the two armies,21 that I may behold who are the men that stand ready, anxious to commence the bloody fight ; and with whom it is that I am to fight in this ready field ;22 and who they are that are here assembled to support the vindictive son of Dhrĭtaráshtra in the battle." 23

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७
द्रुपदो द्रौपदेयाश्च सर्व्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक्पृथक् ॥१८
स घोषो धार्त्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीञ्चैव तुमुलोऽभ्यनुनादयन् ॥१९
अथ व्यवस्थितान् दृष्ट्वा धार्त्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥२०
हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्ज्जुन उवाच ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥२२
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्त्तराष्ट्रस्य दुर्ब्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३

SANJAYA.—"Krĭshna being thus addressed by Arjuna, drove the chariot ; and, having caused it to halt in the midst of the space in front of the two armies,24 bade Arjuna cast his eyes towards the ranks of the Kurus, and behold where stood the aged Bhĭshma, and Drona, with all the chief nobles of their party.25 He looked at both the armies, and beheld, on either side, none but grandsires, uncles, cousins, tutors, sons, and brothers, near relations or bosom friends ; and when he had, gazed for a while, and beheld such friends as these prepared for the fight,26-27 he was seized with extreme pity and compunction ; and uttered his sorrow in the following words :

ARJUNA.—"Having beheld, O Krĭshna ! my kindred thus standing anxious for the fight,28 my members fail me, my countenance withereth, the hair standeth on end upon my body, and all my frame trembleth with horror !29

सञ्जय उवाच ।

एवमुक्तो हृषीकेशो गुड़ाकेशेन भारत ।
सेनयोरुभयोर्म्मध्ये स्थापयित्वा रथोत्तमम् ॥२४
भीष्मद्रोणप्रमुखतः सर्व्वेषाञ्च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान् कुरूनिति ॥२५
तत्रापश्यत् स्थितान् पार्थः पितॄनथ पितामहान् ।
आचार्य्यान् मातुलान् भ्रातॄन् पुत्त्रान् पौत्त्रान् सखींस्तथा ॥२६
श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।
तान् समीक्ष्य स कौन्तेयः सर्व्वान् बन्धूनवस्थितान् ॥२७
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्ज्जुन उवाच ।

दृष्ट्वेमान् स्वजनान् कृष्ण युयुत्सून् समवस्थितान् ॥२८
सीदन्ति मम गात्त्राणि मुखञ्च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२९

Even Gándïva, my bow,* escapeth from my hand, and
my skin is parched and dried up. I am not able to
stand; for my understanding, as it were, turneth
round,30 and I behold inauspicious omens on all sides.
When I shall have destroyed my kindred, shall I lon-
ger look for happiness?31 I wish not for victory, Krïsh-
na; I want not pleasure; for what is dominion, and the
enjoyments of life, or even life itself,32 when those, for
whom dominion, pleasure, and enjoyment were to be
coveted, have abandoned life and fortune, and stand
here in the field ready for the battle?33 Tutors, sons and
fathers, grandsires and grandsons, uncles and nephews,
cousins, kindred, and friends!34 Although they would
kill me, I wish not to fight them; no, not even for the do-
minion of the three regions of the universe, much less for
this little earth!35 Having killed the sons of Dhrïtarásh-
tra, what pleasure, O Krïshna, can we enjoy? Should

गाण्डीवं स्रंसते हस्तात् त्वक् चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥३०
निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥३१
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
तइमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥३३
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥३४
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किन्नु महीकृते ॥३५
निहत्य धार्त्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्द्दन ।

* *Ga'ndïva, my bow.*—The gift of Varuna, the God of Ocean.

we destroy them, tyrants as they are, sin would take refuge with us.36 It therefore behoveth us not to kill such near relations as these. How, O Krishna, can we be happy hereafter, when we have been the murderers of our race ?37 What if they, whose minds are depraved by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends,38 is that a reason why we should not resolve to turn away from such a crime, we who abhor the sin of extirpating the kindred of our blood ?39 In the destruction of a family, the ancient virtue of the family is lost. Upon the loss of virtue, vice and impiety overwhelm the whole of a race.40 From the influence of impiety the females of a family grow vicious ; and from women that are become vicious are born the spurious brood called *Varna-Sankar*.41 The *Sankar* provideth Hell* both for those which are slain and those which survive ; and

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥३६
तस्मान्नार्हा वयं हन्तुं धार्त्तराष्ट्रान् सबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७
यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्त्तितुम् ।
कुलक्षयकृतं दोषमपश्यद्भिर्जनार्द्दन ॥३९
कुलक्षये प्रणश्यन्ति कुलधर्म्माः सनातनाः ।
धर्म्मे नष्टे कुलं कृत्स्नमधर्म्मोऽभिभवत्युत ॥४०
अधर्म्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥४१

* *Hell.*—In the original *Naraka :* The infernal regions, supposed to be situated at the bottom of the earth, where those whose virtues are less than their vices are doomed to dwell for a period proportioned to their crimes, after which they rise again to inhabit the bodies of unclean beasts.

their forefathers,* being deprived of the ceremonies of cakes and water offered to their manes, sink into the infernal regions.42 By the crimes of those who murder their own relations, sore cause of contamination and birth of *Varna-Sankars*, the family virtue, and the virtue of a whole tribe is for ever done away with ;43 and we have been told, O Krishna, that the habitation of those mortals whose generation hath lost its virtue, shall be in Hell.44 Woe is me! what a great crime are we prepared to commit ! Alas ! that for the lust of the enjoyments of dominion we stand here ready to murder the kindred of our own blood !45 I would rather patiently suffer that the sons of Dhrĭtaráshtra, with

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२
दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्म्माः कुलधर्म्माश्च शाश्वताः ॥४३
उत्सन्नकुलधर्म्माणां मनुष्याणां जनार्द्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥४४
अहो वत महत् पापं कर्त्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४५

* *Forefathers &c.*—The Hindus are enjoined by the Vedas to offer a ball of rice which is called *Pinda*, to the ghosts of their ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of the water is in like manner commanded to be performed daily, and this ceremony is called *Tarpana*, to satisfy, appease.—The souls of such men as have left children to continue their generation, are supposed to be transported, immediately upon quitting their bodies, into a certain region called the *Pitrĭloka* where they may continue in proportion to their former virtues, provided this ceremonies be not neglected ; otherwise they are precipitated into *Naraka*, and doomed to be born again in the bodies of unclean beasts ; and until, by repeated regenerations, all their sins are done away, and they attain such a degree of perfection as will entitle them to what is called *Mukti*, eternal salvation, by which is understood a release from future transmigration, and an absorption in the nature of the God-head, who is called Brahma. These ceremonies, which are called *Shráddha*, were not unknown to the Greeks and Romans, and are still practised by the followers of Mahommed.

their weapons in their hands, should come upon me, and, unopposed, kill me unguarded in the field."46

SANJAYA.—"When Arjuna had ceased to speak, he sat down in the chariot between the two armies; and having put away his bow and arrows, his heart was overwhelmed with affliction."47

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्त्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४६

सञ्जय उवाच ।

एवमुक्त्वार्ज्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७

LECTURE II.

OF THE NATURE OF THE SOUL, AND SPECULATIVE DOCTRINES.

SANJAYA.—"Krishna, beholding him thus influenced by compunction, his eyes overflowing with a flood of tears, and his heart oppressed with deep affliction, addressed him in the following words:"1

KRISHNA.—"Whence, O Arjuna, cometh unto thee, thus standing in the field of battle, this folly and unmanly weakness? It is disgraceful, contrary to duty,* and the foundation of dishonour.2 Yield not thus to

सञ्जय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणं ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्य्यजुष्टमस्वर्ग्यमकीर्त्तिकरमर्ज्जुन ॥२

* *Contrary to duty.*—Contrary to the duty of a soldier.

2

unmanliness, for it ill becometh one like thee. Abandon this despicable weakness of thy heart, and stand up."3

ARJUNA.—" How, O Krĭshna, shall I resolve to fight with my arrows in the field against such as Bhīshma and Drona, who, of all men, are most worthy of my respect ?4 I would rather beg my bread about the world, than be the murderer of my preceptors, to whom such awful reverence is due. Should I destroy such friends as these, I should partake of possessions, wealth, and pleasures, polluted with their blood.5 We know not whether it would be better that we should defeat them, or they us; for those, whom having killed, I should not wish to live, are even the sons and people of Dhrĭtaráshtra who are here drawn up before us.6

My compassionate nature is overcome by the dread of sin. Tell me truly what may be best for me to do. I am thy disciple, wherefore instruct me in my duty, who am under thy tuition ;7 for my understanding is confounded by the dictates of my duty,* and I see nothing

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्ब्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥३

अर्ज्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणञ्च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥४
गुरूनहत्वा हि महानुभावान् श्रेयोभोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५
न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्त्तराष्ट्राः ॥६
कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्म्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७

* *By the dictates of my duty.*—The duty of a soldier, in opposition to the dictates of the general moral duties.

that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or dominion over the hosts of heaven."8

SANJAYA.—" Arjuna having thus spoken to Krïshna, and declared that he would not fight, was silent.9 Krïshna smiling, addressed the afflicted prince, standing in the midst of the two armies, in the following words :"10

KRISHNA.—" Thou grievest for those who are unworthy to be lamented whilst thy sentiments are those of the wise men.* The wise neither grieve for the dead nor for the living.11 I myself never *was not*, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease *to be*.12 As the soul in this mortal frame findeth infancy, youth, and old age; so, in some future frame, will it find the like. One who is con-

नहि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥८

सञ्जय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९
तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥१०

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११
न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतःपरम् ॥१२
देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।

* *The wise men.*—Panditas, or expounders of the law ; or in a more general sense, such as by meditation have attained that degree of perfection which is called *Jnána* or inspired wisdom.

firmed in this belief, is not disturbed by any thing that may come to pass.13 The sensibility of the faculties giveth heat and cold, pleasure and pain; which come and go, and are transient and inconstant. Bear them with patience, O son of Bharata;14 for the wise man, whom these disturb not and to whom pain and pleasure are the same, is formed for immortality.15 A thing imaginary hath no existence, whilst that which is true is a stranger to nonentity. By those who look into the principles of things, the design of each is seen.16 Learn that he by whom all things were formed is incorruptible, and that no one is able to effect the destruction of this thing which is inexhaustible.17 These bodies, which envelope the souls which inhabit them which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore O Arjuna, resolve to fight.18 The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed.19 It is not a thing of

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६

अविनाशि तु तद्विद्धि येन सर्व्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्त्तुमर्हति ॥१७

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद् युध्यस्व भारत ॥१८

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९

which a man may say, it hath been, it is about to be, or
is to be hereafter; for it is a thing without birth; it is
ancient, constant, and eternal, and is not to be des-
troyed in this its mortal frame.20 How can the
man, who believeth that this thing is incorruptible,
eternal, inexhaustible, and without birth, think that
he can either kill or cause it to be killed?21 As a
man throweth away old garments, and putteth on
new, even, so the soul, having quitted its old mortal
frames, entereth into others which are new.22 The
weapon divideth it not, the fire burneth it not, the
water corrupteth it not, the wind drieth it not away;23
for it is indivisible, inconsumable, incorruptible and
is not to be dried away: it is eternal, universal, per-
manent, immoveable;24 it is invisible, inconceivable,
and, unalterable; therefore, believing it to be thus,
thou shouldst not grieve.25 But whether thou belie-
vest it of eternal birth and duration, or that it dieth

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२०

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥२२

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्यएव च ।
नित्यः सर्व्वगतः स्थाणुरचलोऽयं सनातनः ॥२४

अव्यक्तोऽयमचिन्त्योऽयमविकार्य्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

with the body, still thou hast no cause to lament it.26
Death is certain to all things which are subject to birth,
and regeneration to all things which are mortal ; where-
fore it doth not behove thee to grieve about that which
is inevitable.27 The former state of beings is un-
known ; the middle state is evident, and their future
state is not to be discovered. Why then shouldst thou
trouble thyself about such things as these?28 Some
regard the soul as a wonder, whilst some speak, and
others hear of it with astonishment ; but no one know-
eth it, although he may have heard it described.29
This spirit being never to be destroyed in the mortal
frame which it inhabiteth, it is unworthy for thee to be
troubled for all these mortals.30 Cast but thy eyes to-
wards the duties of thy particular tribe, and it will ill
become thee to tremble. A soldier of the *Kshatriya*
tribe hath no duty superior to fighting.31 Just to thy
wish the door of heaven is found open before thee.
Such soldiers only as are the favorites of Heaven ob-
tain such a glorious-fight as this.32 But, if thou wilt

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२६
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्य्येऽर्थे न त्वं शोचितुमर्हसि ॥२७
अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८
आश्चर्य्यवत् पश्यति कश्चिदेनमाश्चर्य्यवद्वदति तथैव चान्यः ।
आश्चर्य्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९
देही नित्यमवध्योऽयं देहे सर्व्वस्य भारत ।
तस्मात् सर्व्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०
स्वधर्म्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥३१
यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२

not perform the duty of thy calling, and fight out the field, thou wilt abandon thy duty and thy honor, and be guilty of a crime.33 Mankind speak of thy renown as infinite and inexhaustible. The fame of one who hath been respected in the world is extended even beyond the dissolution of the body.34 The generals of the armies will think that thy retirement from the field arose from fear, and thou wilt become despicable, even amongst those by whom thou wert wont to be respected.35 Thy enemies will speak of thee in words which are unworthy to be spoken, and depreciate thy courage and abilities; what can be more dreadful than this!36 If thou art slain thou wilt obtain heaven, if thou art victorious thou wilt enjoy a world for thy reward; wherefore, son of Kuntï, arise and be determined for the battle.37 Make pleasure and pain, gain and loss, victory and defeat, the same, and then prepare for battle; or if thou dost not, thou wilt be criminal in a high degree. Let thy reason be thus applied in the field of battle.38

अथ चेत्त्वमिमं धर्म्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्म्मं कीर्त्तिञ्च हित्वा पापमवाप्स्यसि ॥३३
अकीर्त्तिञ्चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्त्तिर्म्मरणादतिरिच्यते ॥३४
भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषाञ्च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५
अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६
हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८

This thy judgment is formed upon the speculative doctrines of the *Sánkhya shástra*; hear what it is in the practical, with which being endued thou shalt forsake the bonds of action.*39 In this no effort fails, nor is there any harm. A very small portion of this duty delivereth a man from great fear.40 In this there is but one judgment; but that is of a definite nature, whilst the judgment of those of indefinite principles are infinite and of many branches.41.

Men of confined notions, delighting in the controversies of the Vedas, tainted with worldly lusts, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldly riches and enjoyments, flowery sentences, ordaining innumerable and manifold ceremonies, and promising rewards for the actions of this life.42-43 The determined judgment

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्म्मबन्धं प्रहास्यसि ॥३९
नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्म्मस्य त्रायते महतो भयात् ॥४०
व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१
यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥४२
कामात्मानः स्वर्गपरा जन्मकर्म्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्य्यगतिं प्रति ॥४३

* *The bonds of action.*—The Hindus believe that every action of the body, whether good or evil, confineth the soul to mortal birth ; and that an eternal release, which they call *Mukti,* is only to be attained by a total neglect of all sublunary things, or, which is the same thing according to the doctrine of Krĭshna, the abandonment of all hopes of the reward of our actions; for such reward, they say, can only be a short enjoyment of a place in heaven, which they call *Swarga;* because no man can, merely by his actions, attain perfection, owing to the mixture of good and evil which is implanted in his constitution.

of such as are attached to riches and enjoyment, and whose reason is led astray by this doctrine, is not formed upon mature consideration and meditation.44 The objects of the Vedas are of a threefold nature.* Be thou free from a threefold nature; be free from duplicity, and stand firm in the path of truth; be free from care and trouble, and turn thy mind to things which are spiritual.45 The knowing divine findeth as many uses in the whole Vedas collectively, as in a reservoir full flowing with water.46.

Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction.47 Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil; for such an equality is called *Yoga*.†48 The action stands at a distance inferior to

भोगैश्वर्य्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्ज्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५
यावानर्थ उदपाने सर्व्वतः संप्लुतोदके ।
तावान् सर्व्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६
कर्म्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्म्मफलहेतुर्भूर्म्मा ते सङ्गोऽस्त्वकर्म्मणि ॥४७
योगस्थः कुरु कर्म्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८

* *The objects of the Vedas are of a threefold nature.*—The commentators do not agree with respect to the signification of this passage; but, as the Vedas teach three distinct systems of religion, it is probable that it refers to this circumstance.

† *Yoga.*—There is no word in the Sanskrit language that will bear so many interpretations as this. Its first signification is junction or union. It is also used for bodily or mental application; but in this work it is generally used as a theological term, to express the application of the mind in spiri-

the application of wisdom.* Seek an asylum then in wisdom alone; for the miserable and unhappy are so on account of the event of things.49 Men who are endued with true wisdom are unmindful of good or evil in this world. Study them to obtain this application of thy understanding, for such application in business is a precious art.50

Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness.51

When thy reason shall get the better of the gloomy weakness of thy heart, then shalt thou have attained all knowledge which hath been, or is worthy to be taught.52 When thy understanding, by study brought to maturity, shall be fixed immoveably in contemplation, then shall it obtain true wisdom."53

दूरेण ह्यवरं कर्म्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९
बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्मात् योगाय युज्यस्व योगः कर्म्मसु कौशलम् ॥५०
कर्म्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्म्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१
यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्व्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३

tual things, and the performance of religious ceremonies. The word *Yogï*, a devout man, is one of its derivatives. If the word devotion be confined to the performance of religious duties, and a contemplation of the Deity, it will generally serve to express the sense of the original; as will devout and devoted for its derivatives.

* *Wisdom.*—Wherever the word wisdom is used in this Translation, it is to be understood *inspired wisdom*, or a knowledge of the Divine Nature. The original word is Dnyăna, or, as it is written Jnăna.

ARJUNA.—"What, O Krishna, is the distinction of that wise and steady man who is fixed in contemplation? What may such a sage declare? Where may he dwell? How may he act?"54

KRISHNA.—"A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy, and contented in himself.55 His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is stranger to anxiety, fear and anger. Such wise man is called a *Muni*.56 The wisdom of that man is established, who in all things is without affection; and, having received good or evil, neither rejoiceth at the one, nor is cast down by the other.57 His wisdom is confirmed, when, like the tortoise, he can draw in all his senses, and restrain them from their wonted perposes.58 The hungry man loseth every other object but the gratification of his appetite, and when he is become acquainted with

अर्ज्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥५४

श्रीभगवानुवाच ।

प्रजहाति यदा कामान् सर्व्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५
दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्म्मुनिरुच्यते ॥५६
यः सर्व्वत्रानभिस्नेहस्तत्तत् प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७
यदा संहरते चायं कूर्म्मोऽङ्गानीव सर्व्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८
विषया विनिवर्त्तन्ते निराहारस्य देहिनः ।

the Supreme, he loseth even that.59 The tumultuous
senses hurry away, by force, the heart even of the wise
man who striveth to restrain them.60 The inspired
man, trusting in me, may quell them and be happy.
The man who hath his passions in subjection, is pos-
sessed of true wisdom.61.

The man who attendeth to the inclinations of the
senses, in them hath a concern; from this concern is
created passion, from passion anger,62 from anger, is
produced folly,* from folly a depravation of the memory,
from the loss of memory the loss of reason, and from
the loss of reason the loss of all!63 A man of a gover-
nable mind, enjoying the objects of his senses, with all
his faculties, rendered obedient to his will, and freed
from pride and malice obtaineth happiness supreme.64
In this happiness is born to him an exemption from all
his troubles; and his mind being thus at ease, wisdom

रसवर्ज्जं रसोऽप्यस्य परं दृष्ट्वा निवर्त्तते ॥५९

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०

तानि सर्व्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् संजायते कामः कामात् क्रोधोऽभिजायते ॥६२

क्रोधाद्भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥६३

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४

प्रसादे सर्व्वदुःखानां हानिरस्योपजायते ।

* *Folly.*—In the original *Moha*, which signifies an embarrassment of the faculties, arising from the attendant qualities of the principles of organized matter.

presently floweth to him from all sides.65 The man who attendeth not to this, is without wisdom or the power of contemplation. The man who is incapable of thinking, hath no rest. What happiness can he enjoy who hath no rest ?66 The heart, which followeth the dictates of the moving passions, carrieth away his reason, as the storm, the bark in the raging ocean.67 The man, therefore, who can restrain all his passions from their inordinate desires, is endued with true wisdom.68 Such a one walketh but in that night when all things go to rest, the night of time. The contemplative *Muni* sleepeth but in the day of time, when all things wake.69.

The man whose passions enter his heart as waters run into the unswelling passive ocean, obtaineth happiness ; not he who lusteth in his lusts.70 The man who, having abandoned all lusts of the flesh, walketh without inordinate desires, unassuming, and free from pride, obtaineth happiness.71 This is divine dependance. A

प्रसन्नचेतसो ह्याशु बुद्धिः पर्य्यवतिष्ठति ॥६५

नास्ति बुद्धिरयुक्तस्य नचायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥६७

तस्माद्यस्य महाबाहो निगृहीतानि सर्व्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८

या निशा सर्व्व भूतानां तस्यां जागर्त्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९

आपूर्य्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत् कामा यं प्रविशन्ति सर्व्वे स शान्तिमाप्नोति न कामकामी ॥७०

विहाय कामान् यः सर्व्वान् पुमांश्चरति निस्पृहः ।

निर्म्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥७१

3

man being possessed of this confidence in the Supreme, goeth not astray : even at the hour of death, should he attain it, he shall mix with the incorporeal nature of Brahma."*72.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्म निर्व्वाणमृच्छति ॥७२

LECTURE III.

OF WORKS.

ARJUNA.—"If, according to thy opinion, the use of the understanding be superior to the practice of deeds,† why then dost thou urge me to engage in an undertaking so dreadful as this ?1 Thou, as it were, confoundest my reason with a mixture of sentiments ; wherefore choose one amongst them, by which I may obtain happiness, and explain it unto me."2

KRISHNA.—"It hath before been observed by me, that in this world there are two institutes : That of those who follow the *Sánkhya*, or speculative science, which is the exercise of reason in contemplation ; and the practical, or exercise of the moral and religious duties.3

अर्ज्जुन उवाच ।
ज्यायसी चेत् कर्म्मणस्ते मता बुद्धिर्जनार्द्दन ।
तत् किं कर्म्मणि घोरे मां नियोजयसि केशव ॥१
व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२
श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्म्मयोगेन योगिनाम् ॥३

* *Brahma.*—The Creator ; the deity in his creative quality.
† *The practice of deeds* :—The performance of religious ceremonies and moral duties, called *Karma Yoga*.

The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity.4 No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature.5 The man who restraineth his active faculties and sitteth down with his mind attentive to the objects of his senses, is called one of an astrayed soul, and the practiser of deceit.6 So the man is praised, who having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event.7 Perform the settled functions: action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction.8 This busy world is engaged from other motives than the worship of the Deity. Abandon then, O son of Kuntï, all selfish motives, and perform thy duty for him alone.9

When in ancient days Brahmá, the lord of the creation, had formed mankind, and, at the same time,

न कर्म्मणामनारम्भान्नैष्कर्म्म्यं पुरुषोऽश्नुते ।
न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥४
न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्म्मकृत् ।
कार्य्यते ह्यवशः कर्म्म सर्व्वः प्रकृतिजैर्गुणैः ॥५
कर्म्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥६
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्ज्जुन ।
कर्म्मेन्द्रियैः कर्म्मयोगमसक्तः स विशिष्यते ॥७
नियतं कुरु कर्म्म त्वं कर्म्म ज्यायो ह्यकर्म्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्म्मणः ॥८
यज्ञार्थात् कर्म्मणोऽन्यत्र लोकोऽयं कर्म्मबन्धनः ।
तदर्थं कर्म्म कौन्तेय मुक्तसङ्गः समाचर ॥९
सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

appointed his worship, he spoke and said : "With this "worship pray for increase, and let it be that on which "ye shall depend for the accomplishment of all your "wishes.10 With this remember the Gods, that the Gods "may remember you. Remember one another, and ye "shall obtain supreme happiness.11 The Gods being re-"membered in worship will grant you the enjoyment of "your wishes." He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief.12 Those who eat not but what is left of offerings, shall be purified of all their transgressions. Those who dress their meat but for themselves, eat the bread of sin.13 All things which have life are generated from the bread which they eat. Bread is generated from rain ; rain from divine worship, and divine worship from good works.14 Know that good works come from Brahma, whose nature is incorruptible ; wherefore the omnipresent Brahma is present in the worship.15 The sinful mortal, who delighteth in the gratification of his passions, and followeth not the wheel, thus revolving in the world, liveth but in vain.16

अनेन प्रसविष्यध्वमेषवोऽस्त्विष्टकामधुक् ॥१०
देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११
इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्द्दत्तानप्रदायैभ्यो योभुङ्क्ते स्तेन एव सः ॥१२
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्व्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्म्मसमुद्भवः ॥१४
कर्म्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात् सर्व्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५
एवं प्रवर्त्तितं चक्रं नानुवर्त्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६

But the man who may be self-delighted and self-satisfied, and who may be happy in his own soul, hath no occasion.*17 He hath no interest either in that which is done, or that which is not done; and there is not, in all things which have been created, any object on which he may place dependance.18 Wherefore, perform thou that which thou hast to do, at all times, unmindful of the event; for the man who doeth that which he hath to do, without affection, obtaineth the Supreme.19

JANAKA and others have attained perfection† even by works. Thou shouldst also observe what is the practice of mankind, and act accordingly.20 The man of low degree followeth the example of him who is above him, and doeth that which he doeth.21 I Myself, Arjuna, have not, in the three regions of the universe, any thing which is necessary for me to perform, nor any thing to obtain which is not obtained; and yet I live in the exercise of the moral duties.22 If I were

यस्त्वात्मरतिरेव स्यात् आत्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्य्यं न विद्यते ॥१७
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्व्वभूतेषु कश्चिदर्थ व्यपाश्रयः ॥१८
तस्मादसक्तः सततं कार्य्यं कर्म्म समाचर ।
असक्तो ह्याचरन् कर्म्म परमाप्नोति पूरुषः ॥१९
कर्म्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्त्तुमर्हसि ॥२०
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्त्तते ॥२१
न मे पार्थास्ति कर्त्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त्त एव च कर्म्मणि ॥२२

* *Hath no occasion.*—Hath no occasion to perform the ceremonial parts of religion.

† *Attained perfection.*—That degree of perfection which is necessary to salvation.

not vigilantly to attend to these duties, all men would presently follow my example.23 If I were not to perform the moral actions this world would fail in their duty; I should be the cause of spurious births, and should drive the people from the right way.24 As the ignorant perform the duties of life from the hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest.25 He should not create a division in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.26

The man whose mind is led astray by the pride of self-sufficiency, thinketh that he himself is the executor of all those actions which are performed by the principles of his constitution.27 But the man who is acquainted with the nature of the two distinctions of cause and effect, having considered that principles will act according to their natures, giveth himself no trouble.28 Men who are led astray by the principles of

यदि ह्यहं न वर्त्तेयं जातु कर्म्मण्यतन्द्रितः ।
मम वर्त्मानुवर्त्तन्ते मनुष्याः पार्थ सर्व्वशः ॥२३
उत्सीदेयुरिमे लोका न कुर्य्यां कर्म्म चेदहम् ।
सङ्करस्य च कर्त्ता स्यामुपहन्यामिमाः प्रजाः ॥२४
सक्ताः कर्म्मण्यविद्वांसो यथा कुर्व्वन्ति भारत ।
कुर्य्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५
न बुद्धिभेदं जनयेदज्ञानां कर्म्मसङ्गिनाम् ।
योजयेत् सर्व्व कर्म्माणि विद्वान् युक्तः समाचरन् ॥२६
प्रकृतेः क्रियमाणानि गुणैः कर्म्माणि सर्व्वशः ।
अहङ्कारविमूढात्मा कर्त्ताहमिति मन्यते ॥२७
तत्त्ववित्तु महाबाहो गुणकर्म्मविभागयोः ।
गुणा गुणेषु वर्त्तन्त इति मत्वा न सज्जते ॥२८

their natures, are interested in the works of the faculties. The man who is acquainted with the whole, should not drive those from their works who are slow of comprehension, and less experienced than himself.29

Throw every deed on me, and with a heart, over which the soul presideth, be free from hope, be unpresuming, be free from trouble, and resolve to fight.30

Those who with a firm belief, and without reproach, shall constantly follow this my doctrine, shall be saved even by works ; 31 and know that those who, holding it in contempt, follow not this my counsel, are astrayed from all wisdom, deprived of reason, and are lost.32

But the wise man also seeketh for that which is homogeneous to his own nature. All things act according to their natures, what then will restrain effect?33 In every purpose of the senses are fixed affection and dislike. A wise man should not put himself in their power, for both of them are his opponents.34 A man's own religion, though contrary to, is better than

प्रकृतेर्गुणसंमूढ़ाः सज्जन्ते गुणकर्म्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥२८
मयि सर्व्वाणि कर्म्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्म्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०
ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्म्मभिः ॥३१
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्व्वज्ञानविमूढ़ांस्तान् विद्धि नष्टानचेतसः ॥३२
सदृशं चेष्टते स्वस्याः प्रकृते र्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३
इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयो र्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४

the faith of another, let it be ever so well followed. It is good to die in one's own faith, for another's faith beareth fear.35

ARJUNA.—By what, O Krishna, is man propelled to commit offences ? It seems as if, contrary to his wishes, he was impelled by some secret force.36

KRISHNA.—Know that it is the enemy lust, or passion, offspring of the carnal principle, insatiable and full of sin, by which this world is covered as the flame by the smoke, as the mirror by rust, or as the fœtus by its membrane.37-38 The understanding of the wise man is obscured by this inveterate foe, in the shape of desire,* who rageth like fire, and is hard to be appeased.39 It is said that the senses, the heart, and the understanding are the places where he delighteth most to rule. By the assistance of these he overwhelmeth reason, and stupefieth the soul.40 Thou shouldst,

श्रेयान् स्वधर्म्मो विगुणः परधर्म्मात् स्वनुष्ठितात् ।
स्वधर्म्मे निधनं श्रेयः परधर्म्मो भयावहः ॥३५

अर्ज्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापञ्चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३६

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७
धूमेनाव्रियते वह्नि र्यथादर्शो मलेन च ।
यथोल्वेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९
इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०

* *Desire.*—The will, as presiding over the organs, the heart and the understanding.

therefore, first subdue thy passions, and get the better of this sinful destroyer of wisdom and knowledge.41

The organs are esteemed great, but the mind is greater than they. The resolution* is greater than the mind, and who is superior to the resolution is *he*.†42 When thou hast resolved what is superior to the resolution, and fixed thyself by thyself, determine to abandon the enemy in the shape of desire, whose objects are hard to be accomplished.43

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२
एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३

LECTURE IV.

OF THE FORSAKING OF WORKS.

KRISHNA.—This never-failing discipline I formerly taught unto Vivaswat, and Vivaswat communicated it to Manu, and Manu made it known unto Ikshwaku ;1 and being delivered down from one unto another, it was studied by the Rájarshis ; until at length, in the course of time, the mighty art was lost.2 It is even

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥१
एवं परम्पराप्राप्तमिमं राजर्षयोविदुः ।
स कालेनेह महता योगोनष्टः परन्तप ॥२

* *The resolution.*—In this place resolution means the power of distinguishing the truth of a proposition ; the understanding.

† *He.*—The soul, or universal spirit, of which the vital soul is supposed to be a portion.

the same discipline which I have this day communicated unto thee, because thou art my servant and my friend. It is an ancient and a supreme mystery.3

ARJUNA.—Seeing thy birth is posterior to the life of Ikshwaku, how am I to understand that thou hadst been formerly the teacher of this doctrine ?4

KRISHNA.—Both I and thou have passed many births. Mine are known unto me ; but thou knowest not of thine.5

Although I am not in my nature subject to birth or decay, and am the lord of all created beings ; yet, having command over my own nature, I am made evident by my own power ;6 And as often as there is a decline of virtue, and an insurrection of vice and injustice, in the world, I make myself evident ;7 and thus I appear, from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue.8

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३

अर्ज्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्ज्जुन ।
तान्यहं वेद सर्व्वाणि न त्वं वेत्थ परन्तप ॥५
अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥६
यदा यदा हि धर्म्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्म्मस्य तदात्मानं सृजाम्यहम् ॥७
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्म्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥८

He, O Arjuna, who, from conviction, acknowledgeth my divine birth and actions to be even so, doth not, upon his quitting his mortal frame, enter into another, for he entereth into me.9 Many who were free from affection, fear, and anger, and, filled with my spirit, depended upon me, having been purified by the power of wisdom have entered into me.10 I assist those men who in all things walk in my path, even as they serve me.11

Those who wish for success to their works in this life, worship the Devatás.* That which is achieved in this life, from works, speedily cometh to pass.12

Mankind was created by me of four kinds, distinct in their principles and in their duties. Know me then to be the creator of mankind, uncreated, and without decay.13

Works affect not me, nor have I any expectations from the fruits of works. He who believeth me to be even so is not bound by works.14 The ancients who

जन्म कर्म्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।
त्यक्ता देहं पुनर्जन्म नैति मामेति सोऽर्ज्जुन ॥९
वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०
ये यथा मां प्रपद्यन्ते तां स्तथैव भजाम्यहम्।
मम वर्त्तानुवर्त्तन्ते मनुष्याः पार्थ सर्व्वशः ॥११
काङ्क्षन्तः कर्म्मणां सिद्धिं यजन्त इह देवताः।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्म्मजा ॥१२
चातुर्वर्ण्यं मया सृष्टं गुणकर्म्मविभागशः।
तस्य कर्त्तारमपि मां विद्ध्यकर्त्तारमव्ययम् ॥१३
न मां कर्म्माणि लिम्पन्ति न मे कर्म्मफले स्पृहा।
इति मां योऽभिजानाति कर्म्मभि र्न स बध्यते ॥१४

* *Worship the Devatás.*—The word Devatá is synonymous with Deva, Dewa or Deba, as it is sometimes pronounced. The Angels, or subordinate celestial beings; all the attributes of the Deity; and every thing in Heaven and Earth which has been personified by the imagination of the poets.

longed for eternal salvation, having discovered this still performed works. Wherefore perform thou works, even as they were performed by the ancients in former times.15 The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune.16 It may be defined—action, improper action, and inaction. The path of action is full of darkness.17

He who may behold, as it were, *inaction* in action, and *action* in inaction, is wise amongst mankind. He is a perfect performer of all duty.18

Wise men call him a Pandita, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdom.19 He abandoneth the desire of a reward of his actions ; he is always contented and independent ; and although he may be engaged in a work, he, as it were, doth nothing.20 He is unsolicitous, of a subdued mind and spirit, and exempt from every perception ; and, as he doth only the

एवं ज्ञात्वा कृतं कर्म्म पूर्व्वैरपि मुमुक्षुभिः ।
कुरु कर्म्मैव तस्मात्त्वं पूर्व्वैः पूर्व्वतरं कृतम् ॥१५
किं कर्म्म किमकर्म्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६
कर्म्मणोह्यपि बोद्धव्यं बोद्धव्यञ्च विकर्म्मणः ।
अकर्म्मणश्च बोद्धव्यं गहना कर्म्मणो गतिः ॥१७
कर्म्मण्यकर्म्म यः पश्येदकर्म्मणि च कर्म्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्म्मकृत् ॥१८
यस्य सर्व्वे समारम्भाः कामसंकल्पवर्ज्जिताः ।
ज्ञानाग्निदग्धकर्म्माणं तमाहुः पण्डितं बुधाः ॥१९
त्यक्त्वा कर्म्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्म्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥२०
निराशीर्यतचित्तात्मा त्यक्तसर्व्वपरिग्रहः ।

offices of the body, he committeth no offence.21 He is
pleased with whatever he may by chance obtain ; he
hath gotten better of duplicity, and he is free from
envy. He is the same in prosperity and adversity ;
and although he acteth, he is not confined in the ac-
tion.22 The work of him, who hath lost all anxiety
for the event, who is freed from the bonds of action
and standeth with his mind subdued by spiritual wis-
dom, and who performeth it for the sake of worship,
cometh altogether unto nothing.23 God is the gift of
charity ; God is the offering ; God is in the fire of the
altar ; by God is the sacrifice performed ; and God is
to be obtained by him who maketh God alone the ob-
ject of his works.24

Some of the devout attend to the worship of the *De-
vatás*, or angels ; others, with offering, direct their wor-
ship unto God in the fire ;25 others sacrifice their ears,
and other organs, in the fire of constraint ; whilst some
sacrifice sound, and the like, in the fire of their organs.26
Some again sacrifice the action of all their organs and

शारीरं केवलं कर्म्म कुर्व्वन्नाप्नोति किल्विषम् ॥२१

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२२

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः।

यज्ञायाचरतः कर्म्म समग्रं प्रविलीयते ॥२३

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म्मसमाधिना ॥२४

दैवमेवापरे यज्ञं योगिनः पर्य्युपासते।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥२५

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति।

शब्दादीन् विषयानन्य इन्द्रियाग्निषु जुह्वति ॥२६

सर्व्वाणीन्द्रियकर्म्माणि प्राणकर्म्माणि चापरे।

faculties in the fire of self-constraint, lighted up by the spark of inspired wisdom.27 There are also the worshippers with offerings, and the worshippers with mortifications; and again the worshippers with enthusiastic devotion; so there are those, the wisdom of whose reading is their worship, man of subdued passions and severe manners.28 Some there are who sacrifice their breathing spirit, and force it downwards from its natural course; whilst others force the spirit which is below back with the breath; and a few, with whom these two faculties are held in great esteem, close up the door of each ;29 and there are some, who eat but by rule, who sacrifice their lives in their lives. All these different kinds of worshippers are, by their particular modes of worship, purified from their offences.30 He who enjoyeth but the *Amrita* which is left of his offerings, obtaineth the eternal spirit of *Brahma*, the Supreme. This world is not for him who doth not worship ; and where, O Arjuna, is there another ?*31

A great variety of modes of worship like these are

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥२७

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥२९

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।

सर्व्वेऽप्येते यज्ञविदो यज्ञक्षयितकल्मषाः ॥३०

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

* *And where, O Arjuna, is there another?*—'Fit for him' is understood. The sentence would perhaps read better in this form: "He who neglecteth the duties of life is not for this world, less for that which is above." But the other translation is literally correct.

displayed in the mouth of God. Learn that they are all the offsprings of action. Being convinced of this, thou shalt obtain an eternal release ;32 for know that the worship of spiritual wisdom is far better than the worship with offerings of things. In wisdom is to be found every work without exception.33 Seek then this wisdom with prostrations, with questions, and with attention, that those learned men who see its principles may instruct thee in its rules ;34 which having learnt, thou shalt not again, O son of Pándu, fall into folly ; by which thou shalt behold all nature in the spirit, that is, in me.*35 Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom.36 As the natural fire, O Arjuna, reduceth the wood to ashes, so may the fire of wisdom reduce all immoral actions to ashes.37 There is not any thing in this world to be compared with wisdom for purity. He who is perfected by practice, in due time findeth it in his own soul.38

कर्म्मजान् विद्धि तान् सर्व्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२
श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्व्वं कर्म्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३
तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४
यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥३५
अपि चेदसि पापिभ्यः सर्व्वेभ्यः पापकृत्तमः ।
सर्व्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥३६
यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्ज्जुन ।
ज्ञानाग्निः सर्व्वकर्म्माणि भस्मसात् कुरुते तथा ॥३७
नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत् स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८

* *In me.*—In the Deity, who is the universal spirit.

He who hath faith findeth wisdom ; and, above all, he who hath gotten the better of his passions ; and having obtained this spiritual wisdom, he shortly enjoyeth superior happiness;39 whilst the ignorant, and the man without faith, whose spirit is full of doubt, is lost. Neither this world, nor that which is above, nor happiness, can be enjoyed by the man of a doubting mind.40 The human actions have no power to confine* the spiritual mind, which, by study, hath forsaken works, and which, by wisdom, hath cut asunder the bonds of doubt.41 Wherefore, O son of Bharata, resolve to cut asunder this doubt, offspring of ignorance, which hath taken possession of thy mind, with the edge of the wisdom of thy own soul, and arise and attach thyself to the discipline.42

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥३९
अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०
योगसंन्यस्तकर्म्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्म्माणि निबध्नन्ति धनञ्जय ॥४१
तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४२

LECTURE V.

OF FORSAKING THE FRUITS OF WORKS.

ARJUNA.—Thou now speakest, O Krishna, of the forsaking of works, and now again of performing them. Tell me positively which of the two is better.1

अर्ज्जुन उवाच ।
संन्यासं कर्म्मणां कृष्ण पुनर्योगञ्च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१

* *Have no power to confine.*—Have no power to confine the soul to mortal birth.

KRISHNA.—Both the desertion and the practice of works are equally the means of extreme happiness; but of the two the practice of works is to be distinguished above the desertion.2 The perpetual recluse, who neither longeth nor complaineth, is worthy to be known. Such a one is free from duplicity, and is happily freed from the bond of action.3 Children only, and not the learned, speak of the speculative and the practical doctrines as two. They are but one, for both obtain the self-same end, and the place which is gained by the followers of the one, is gained by the followers of the other.4 That man seeth, who seeth that the speculative doctrines and the practical are but one.5 To be a *Sannyăsī*, or recluse, without application, is to obtain pain and trouble; whilst the *Muni*, who is employed in the practice of his duty, presently obtaineth *Brahma*, the Almighty.6 The man who, employed in the practice of works, is of a purified soul, a subdued spirit, and restrained passions, and whose soul is the universal soul, is not affected by so being.7 The atten-

श्रीभगवानुवाच ।

सन्न्यासः कर्म्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्म्मसंन्यासात् कर्म्मयोगो विशिष्यते ॥२
ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात् प्रमुच्यते ॥३
सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥४
यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यञ्च योगञ्च यः पश्यति स पश्यति ॥५
संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥६
योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्व्वभूतात्मभूतात्मा कुर्व्वन्नपि न लिप्यते ॥७

tive man, who is acquainted with the principles of things, in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, quitting, taking, opening and closing his eyes, thinketh that he doth nothing ; but that the faculties are only employed in their several objects.8-9 The man who, performing the duties of life, and quitting all interest in them, placeth them upon *Brahma*, the Supreme, is not tainted by sin ; but remaineth like the leaf of the lotus unaffected by the waters.10 Practical men, who perform the offices of life but with their bodies, their minds, their understandings, and their senses, and forsake the consequence for the purification of their souls ; and, although employed, forsake the fruit of action, obtain infinite happiness ; whilst the man who is unemployed, being attached to the fruit by the agent desire, is in the bonds of confinement.11-12 The man who hath his passions in subjection, and with his mind forsaketh all works, his soul sitteth at rest in the nine-gate city of its abode,* neither acting, nor causing to act.13

नैव किञ्चित् करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन् गच्छन् स्वपन् श्वसन् ॥८
प्रलपन् विसृजन् गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्त्तन्त इति धारयन् ॥९
ब्रह्मण्याधाय कर्म्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०
कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म्म कुर्व्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११
युक्तः कर्म्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२
सर्व्वकर्म्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्व्वन्न कारयन् ॥१३

* *In the nine-gate city of its abode.*—The body, as furnished with nine passages for the action of the faculties ; the eyes, nose, mouth, &c.

The Almighty createth neither the powers nor the deeds of mankind,* nor the application of the fruits of action : nature prevaileth.14. The Almighty receiveth neither the vices nor the virtues of any one. Mankind are led astray by their reasons being obscured by ignorance;15 but when that ignorance of their souls is destroyed by the force of reason, their wisdom shineth forth again with the glory of the sun, and causeth the Deity to appear.16 Those whose understandings are in him, whose souls are in him, whose confidence is in him, and whose asylum is in him, are by wisdom purified from all their offences and go from whence they shall never return.17

The learned behold him alike in the reverend *Brahma*, perfected in knowledge, in the ox, and in the elephant ; in the dog, and in him who eateth of the flesh of dogs.18 Those whose minds are fixed on this equality, gain eternity even in this world. They put their trust in *Brahma*, the Eternal, because he is everywhere alike, free from fault.19

न कर्त्तृत्वं न कर्म्माणि लोकस्य सृजति प्रभुः ।
न कर्म्मफलसंयोगं स्वभावस्तु प्रवर्त्तते ॥१४
नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५
ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६
तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्द्धूतकल्मषाः ॥१७
विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८
इहैव तैर्जितः स्वर्गो येषां साम्ये स्थितं मनः ।
निर्द्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९

* *The powers nor the deeds of mankind.*—To understand this, and many similar passages, it is necessary to be apprized that the Hindus believe that all actions, whether good or evil, arise from the inherent qualities of the principles of our constitutions.

The man who knoweth *Brahma*, and confideth in *Brahma*, and whose mind is steady and free from folly, should neither rejoice in prosperity, nor complain in adversity.20 He whose soul is unaffected by the impressions made upon the outward feelings, obtaineth what is pleasure in his own mind. Such a one, whose soul is thus fixed upon the study of *Brahma*, enjoyeth pleasure without decline.21 The enjoyments which proceed from the feelings are as the wombs of future pain. The wise man who is acquainted with the beginning and the end of things, delighteth not in these.22 He who can bear up against the violence which is produced from lust and anger in this mortal life, is properly employed and a happy man.23 The man who is happy in his heart, at rest in his mind, and enlightened within, is a *Yogï*, or one devoted to God, and of a godly spirit; and obtaineth the immaterial nature of *Brahma*, the Supreme.24 Such *Rishis* as are purified from their offences, freed from doubt, of subdued minds, and interested in the good of all mankind, obtain the incorporeal *Brahma*.25

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥२०
बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१
ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२
शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥२३
योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्म निर्व्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४
लभन्ते ब्रह्म निर्व्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्व्वभूतहिते रताः ॥२५

The incorporeal *Brahma* is prepared, from the beginning, for such as are free from lust and anger, of humble minds and subdued spirits, and who are acquainted with their own souls.26.

The man who keepeth the outward accidents from entering his mind, and his eyes fixed in contemplation between his brows; who maketh the breath to pass through both his nostrils alike in expiration and inspiration; who is of subdued faculties, mind, and understanding, and hath set his heart upon salvation; and who is free from lust, fear and anger, is for ever blessed in this life; and being convinced that I am the cherisher of a religious zeal, the lord of all worlds, and the friend of all nature, he shall obtain me and be blessed.27-29.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्म निर्व्वाणं वर्त्तते विदितात्मनां ॥२६
स्पर्शान् कृत्वा बहिर्ब्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८
भोक्तारं यज्ञतपसां सर्व्वलोकमहेश्वरम् ।
सुहृदं सर्व्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९

LECTURE VI.

OF THE EXERCISE OF SOUL.

KRISHNA.—He is both a *Yogï* and a *Sannyäsï* who performeth that which he hath to do independent of the fruit thereof; not he who liveth without the sacrificial fire and without action.1 Learn, O son of Pándu,

श्रीभगवानुवाच ।
अनाश्रितः कर्म्मफलं कार्य्यं कर्म्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥१

that what they call *Sannyăs*, or a forsaking of the
world, is the same with *Yoga* or the practice of devo-
tion. He cannot be a *Yogĭ*, who, in his actions, hath
not abandoned all intentions.2 Works are said to be
the means by which a man who wisheth, may attain
devotion ; so rest is called the means for him who hath
attained devotion.3 When the all contemplative *San-
nyăsĭ* is not engaged in the objects of the senses, nor in
works, then he is called one who hath attained devo-
tion.4 He should raise himself by himself: he should not
suffer his soul to be depressed. Self is the friend of self;
and, in like manner, self is its own enemy.5 Self is the
friend of him by whom the spirit is subdued with the
spirit ; so self, like a foe, delighteth in the enmity of
him who hath no soul.6 The soul of the placid con-
quered spirit is the same collected in heat and cold, in
pain and pleasure, in honor and disgrace.7 The man
whose mind is replete with divine wisdom and learn-
ing, who standeth upon the pinnacle, and hath subdued

यं सन्न्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२
आरुरुक्षोर्मुनेर्योगं कर्म्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३
यदा हि नेन्द्रियार्थेषु न कर्म्मस्वनुषज्जते ।
सर्व्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४
उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५
बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्त्तेतात्मैव शत्रुवत् ॥६
जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७
ज्ञानविज्ञानतृप्तात्मा कूटस्थोविजितेन्द्रियः ।

his passions, is said to be devout. To the *Yogï*, gold, iron, and stones, are the same.8 The man is distinguished whose resolution,—whether amongst his companions and friends; in the midst of enemies, or those who stand aloof or go between; with those who love and those who hate; in the company of saints or sinners,—is the same.9.

The *Yogï* constantly exerciseth the spirit in the private. He is recluse, of a subdued mind and spirit; free from hope, and free from perception.10 He planteth his own feet firmly on a spot that is undefiled, neither too high nor too low, and sitteth upon the sacred grass which is called *Kusha*, covered with a skin and a cloth.11 There he, whose business is the restraining of his passions, should sit, with his mind fixed on one object alone, in the exercise of his devotion for the purification of his soul, keeping his head, his neck, and body, steady without motion, his eyes fixed on the point of his nose, looking at no other place around.12-13 The peaceful soul, released from fear, who would keep

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८
सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९
योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

in the path of one who followeth God, should restrain the mind, and, fixing it on me, depend on me alone.14 The *Yogï* of an humbled mind, who thus constantly exerciseth his soul, obtaineth happiness incorporeal and supreme in me.15

This divine discipline, Arjuna, is not to be attained by him who eateth more than enough, or less than enough; neither by him who hath a habit of sleeping much, nor by him who sleepeth not at all.16 The discipline which destroyeth pain belongeth to him who is moderate in eating and in recreation, whose inclinations are moderate in action, and who is moderate in sleep.17 A man is called devout when his mind remaineth thus regulated within himself, and he is exempt from every lust and inordinate desire.18 The *Yogï* of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not.19 He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where, by the assistance of the spirit, he beholdeth the soul.20 He

मनः संयम्य मच्चित्तोयुक्त आसीत मत्परः ॥१४
युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्व्वाणपरमां मत्संस्थामधिगच्छति ॥१५
नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्ज्जुन ॥१६
युक्ताहारविहारस्य युक्तचेष्टस्य कर्म्मसु ।
युक्तस्वप्नावबोधस्य योगोभवति दुःखहा ॥१७
यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निस्पृहः सर्व्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८
यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगीनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९
यत्नोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०

becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses ; depending upon which, the mind moveth not from its principles ;21 which having obtained, he respecteth no other acquisition so great as it ; in which depending, he is not moved by the severest pain.22 This disunion from the conjunction of pain may be distinguished by the appellation *Yoga*, spiritual union or devotion. It is to be attained by resolution, by the man who knoweth his own mind.23 When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind every inclination of the senses, he may, by degrees, find rest ;24 and having, by a steady resolution, fixed his mind within himself, he should think of nothing else.25 Wheresoever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast.26 Supreme happiness attendeth the man

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३
संकल्पप्रभवान् कामांस्त्यक्त्वा सर्व्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४
शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५
यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६
प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७

5

whose mind is thus at peace ; whose carnal affections and passions are thus subdued; who is thus in God, and free from sin.27 The man who is thus constantly in the exercise of the soul, and free from sin, enjoyeth eternal happiness, united with *Brahma*, the Supreme.28 The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth the supreme soul in all things, and all things in the supreme soul.29 He who beholdeth me in all things, and beholdeth all things in me, I forsake not him, and he forsaketh not me.30 The *Yogï* who believeth in unity; and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth.31 The man, O Arjuna, who from what passeth in his own breast, whether it be pain or pleasure, beholdeth the same in others, is esteemed a supreme *Yogï*.32

ARJUNA.—From the restlessness of our natures, I conceive not the permanent duration of this doctrine of equality which thou hast told me.33 The mind O Krĭshna,

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८
सर्व्वभूतस्थमात्मानं सर्व्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्व्वत्रसमदर्शनः ॥२९
यो मां पश्यति सर्व्वत्र सर्व्वञ्च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०
सर्व्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्व्वथा वर्त्तमानोऽपि स योगी मयि वर्त्तते ॥३१
आत्मौपम्येन सर्व्वत्र समं पश्यति योऽर्ज्जुन ।
सुखं वा यदि वा दुःखं स योगी परमोमतः ॥३२
अर्ज्जुन उवाच ।
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥३३

is naturally unsteady, turbulent, strong, and stubborn. I esteem it as difficult to restrain as the wind.34

KRISHNA.—The mind, O valiant youth, is undoubtedly unsteady, and difficult to be confined; yet, I think it may be restrained by practice and temperance.35 In my opinion, this divine discipline which is called *Yoga* is hard to be attained by him who hath not his soul in subjection; but it may be acquired by him who taketh pains, and hath his soul in his own power.36

ARJUNA.—Whither, O Krĭshna, doth the man go after death, who, although he be endued with faith, hath not obtained perfection in his devotion, because his unsubdued mind wandered from the discipline?37 Doth not the fool who is found not standing in the path of *Brahma*, and is thus, as it were, fallen between good and evil, like a broken cloud, come to nothing?38 Thou, Krĭshna, canst entirely clear up these my doubts; and there is no other person to be found able to remove these difficulties.39

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४

श्रीभगवानुवाच ।

असंशयं महाबाहो मनोदुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६

अर्ज्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८
एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९

KRISHNA.—His destruction is found neither here nor in the world above. No man who hath done good goeth unto an evil place.40 A man whose devotions have broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family;41 or perhaps in the house of some learned *Yogï*. But such a regeneration into this life is the most difficult to attain.42 Being thus born again, he is endued with the same degree of application and advancement of his understanding that he held in his former body and here he begins again to labour for perfection in devotion.43 The man* who is desirous of learning this devotion, this spiritual application of the soul, exceedeth even the word of *Brahma*.44 The *Yogï* who labouring with all his might, is purified of his offences, and, after many births, made perfect, at length goeth to the supreme abode.45 The *Yogï* is more exalted than *Tapaswïs*,

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति ॥४०
प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१
अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्ल्लभतरं लोके जन्म यदीदृशम् ॥४२
तत्र तं बुद्धिसंयोगं लभते पौर्व्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३
पूर्व्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्त्तते ॥४४
प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्विषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५

* *The man.—i.e.* That the desire of becoming a devout man is equal to the study of the Vedas.

those zealots who harrass themselves in performing penances, respected above the learned in science, and superior to those who are attached to moral works; wherefore, O Arjuna, resolve thou to become a *Yogï*.46 Of all *Yogïs*, I respect him as the most devout, who hath faith in me, and who serveth me with a soul possessed of my spirit.47

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्म्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्ज्जुन ॥४६
योगीनामपि सर्व्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमोमतः ॥४७

LECTURE VII.

OF THE PRINCIPLES OF NATURE, AND THE VITAL SPIRIT.

KRISHNA.—Hear, O Arjuna, how having thy mind attached to me, being in the exercise of devotion, and making me alone thy asylum, thou wilt, at once, and without doubt, become acquainted with me.1 I will instruct thee in this wisdom and learning without reserve; which having learnt, there is not in this life any other that is taught worthy to be known.2

A few amongst ten thousand mortals strive for perfection; and but a few of those who strive and become perfect, know me according to my nature.3 My princi-

श्रीभगवानुवाच ।
मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१
ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२
मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३

ple is divided into eight distinctions: earth, water, fire, air, and æther *(Khang)*; together with mind, understanding, and *Ahankár*, (self-consciousness):4 but besides this, know that I have another principle distinct from this, and superior, which is of a vital nature,* and by which this world is supported.5 Learn that these two† are the womb of all nature. I am the creation and the dissolution of the whole universe.6 There is not any thing greater than I; and all things hang on me, even as precious gems upon a string.7 I am moisture in the water, light in the sun and moon, invocation in the *Vedas*, sound in the firmament, human nature in mankind,8 sweet-smelling savor in the earth, glory in the source of light; in all things I am life, and I am zeal in the zealous;9 and know, O Arjuna, that I am the eternal seed of all nature. I am the understanding of the wise, the glory of the proud,10 the

भूमिरापोऽनलो वायुः खं मनोबुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्य्यते जगत् ॥५
एतद्योनीनि भूतानि सर्व्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६
मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।
मयि सर्व्वमिदं प्रोतं सूत्रे मणिगणाइव ॥७
रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्य्ययोः ।
प्रणवः सर्व्ववेदेषु शब्दः खे पौरुषं नृषु ॥८
पुण्योगन्धः पृथिव्याञ्च तेजश्चास्मि विभावसौ ।
जीवनं सर्व्वभूतेषु तपश्चास्मि तपस्विषु ॥९
बीजं मां सर्व्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥१०

* *Of a vital nature.*—The vital soul.
† *Learn that these two.*—Matter, spirit.

strength of the strong, free from lust and anger; and in animals I am desire regulated by moral fitness.11 But know that I am not in those natures which are of the three qualities called *Satwa, Raja,* and *Tama,** although they proceed from me: yet they are in me.12 The whole of this world being bewildered by the influence of these three-fold qualities, knoweth not that I am distinct from these and without decline.13 This my divine and supernatural power, endued with these principles and properties, is hard to be overcome. They who come unto me get the better of this supernatural influence.14 The wicked, the foolish, and the low-minded come not unto me, because their understandings, being bewildered by the supernatural power, they trust in the principles of evil spirits.15

I am, O Arjuna, served by four kinds of people who are good: the distressed, the inquisitive, the wishers after wealth,† and the wise.16 But of all these the wise

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्म्माविरुद्धोभूतेषु कामोऽस्मि भरतर्षभ ॥११
ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥१२
त्रिभिर्गुणमयैर्भावैरेभिः सर्व्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३
दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४
न मां दुष्कृतिनो मूढ़ाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥१५
चतुर्व्विधा भजन्ते मां जनाः सुकृतिनोऽर्ज्जुन ।
आर्त्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६

* *Satwa, Raja, Tama.*—Truth, passion, darkness; or, as the words are sometimes used—white, red, black.

† *The wishers after wealth.*—Such as pray for worldly endowments.

man, who is constantly engaged in my service, and is a servant but of one, is the most distinguished. I am extremely dear to the wise man, and he is dear unto me.17 All these are exalted; but I esteem the wise man even as myself, because his devout spirit dependeth upon me alone as his ultimate resource.18 The wise man proceedeth not unto me until after many births; for the exalted mind, who believeth that the son of Vasudeva is all, is hard to be found.19 Those whose understandings are drawn away by this and that pursuit, go unto other *Devatás*.20 They depend upon this and that rule of conduct, and are governed by their own principles.* Whatever image any supplicant is desirous of worshipping in faith, it is I alone who inspire him with that steady faith;21 with which being endued, he endeavoureth to render that image propitius, and at length he obtaineth the object of his wishes as it is appointed by me.22 But the reward of such short-

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७
उदाराः सर्व्वएवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८
बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्व्वमिति स महात्मा सुदुर्लभः ॥१९
कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०
यो यो यां यां तनूं भक्तः श्रद्धयार्च्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१
स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान् मयैव विहितान् हितान् ॥२२

* *And are governed by their own principles.*—By the three ruling qualities already explained.

sighted men is finite. Those who worship the *Devatás* go unto them, and those who worship me alone go unto me.23 The ignorant, being unacquainted with my supreme nature, which is superior to all things and exempt from decay, believe me, who am invisible, to exist in the visible form under which they see me.24 I am not visible to all ; because I am concealed by the supernatural power that is in me. The ignorant world do not discover this, that I am not subject to birth or decay.25 I know, O Arjuna, all the beings that have passed, all that are present, and all that shall hereafter be; but there is not one amongst them who knoweth me.26 All beings in birth find their reason fascinated and perplexed by the wiles of contrary sensations, arising from love and hatred.27 Those men of regular lives, whose sins are done away, being freed from the fascination arising from those contending passions, enjoy me.28 They who put their trust in me, and labour for a deliverance from decay and death, know *Brahma*, the

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४

नाहं प्रकाशः सर्व्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥२५

वेदाहं समतीतानि वर्त्तमानानि चार्ज्जुन ।
भविष्याणि च भूतानि मान्तु वेद न कश्चन ॥२६

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्व्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥२७

येषामन्तगतं पापं जनानां पुण्यकर्म्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढ़व्रताः ॥२८

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

whole *Adhyătma*, and every *Karma*.29 The devout souls who know me to be the *Adhi-bhu'ta*, the *Adhi-daiva*, and the *Adhi-yajna*, know me also in the time of their departure.30

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म्म चाखिलम् ॥२९
साधिभूताधिदैवं मां साधियज्ञञ्च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०

LECTURE VIII.

OF PURUSHA.

ARJUNA.—What is that *Brahma*? What is *Adhyătma*? What is *Karma*, O first of men! What also is *Adhi-bhu'ta* called? What *Adhi-daiva*?1 How is *Adhi-yajna*, and who is here in this body? How art thou to be known in the hour of departure by men of subdued minds?2

KRISHNA.—*Brahma* is that which is supreme and without corruption; *Adhyătma** is *Swabháva* or particular constitution, disposition, quality, or nature; *Karma*† is that emanation from which proceedeth the generation of natural beings;3 *Adhi-bhu'ta*‡ is the destroying

अर्ज्जुन उवाच ।
किन्तत् ब्रह्म किमध्यात्मं किं कर्म्म पुरुषोत्तम ।
अधिभूतञ्च किं प्रोक्तमधिदैवं किमुच्यते ॥१
अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२
श्रीभगवानुवाच ।
अक्षरं परमं ब्रह्म स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्म्मसंज्ञितः ॥३

* *Adhyătma*.—As Krishna's answer to the several questions of Arjuna has something mysterious in it, I will endeavour to render it more comprehensible. *Adhyătma* literally signifies the over-rulling spirit by which is implied the divine nature.

† *Karma*.—Signifies action, whereby is to be understood his creative quality.

‡ *Adhi-bhúta*.—Signifies he who ruleth over created beings, the power of the Deity to destroy.

nature; *Adhi-daiva** is *Purusha*, and *Adhi-yajna*, or superintendent of worship, is myself in this body.4 At the end of time, he, who having abandoned his mortal frame, departeth thinking only of me, without doubt goeth unto me;5 or else, whatever other nature he shall call upon, at the end of life, when he shall quit his mortal shape, he shall ever go unto it.6 Wherefore at all times think of me alone and fight. Let thy mind and understanding be placed in me alone, and thou shalt, without doubt, go unto me.7 The man who longeth after the Divine and Supreme Being, with his mind intent upon the practice of devotion, goeth unto him.8 The man who shall in the last hour call up the ancient Prophet, the prime director, the most minute atom, the

अधिभूतं क्षरोभावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥४
अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५
यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६
तस्मात् सर्व्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्म्मामेवैष्यस्य संशयः ॥७
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८
कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।

* *Adhi-daiva*.—Literally means superior to fate, and is explained by the word *Purusha*, which, in vulgar language, means no more than man; but in this work it is a term in theology used to express the vital soul, or portion of the universal spirit of *Brahma* inhabiting a body. So by the word *Mahá-Purusha* is implied the Deity as the primordial source. These terms are used in a metaphysical work called *Pátanjali*, wherein God is represented under the figure of *Mahá-Purusha*, the great man or prime progenitor; in conjunction with *Prakriti* nature or first principle, under the emblem of a female engendering the world with his *Máyá* or supernatural power.

preserver of all things, whose countenance is like the sun, and who is distinct from darkness, with a steady mind attached to his service, with the force of devotion, and his whole soul fixed between his brows, goeth unto that divine Supreme Being, who is called *Param Purusha*.9-10

I will now summarily make thee acquainted with that path which the learned in the *Vedas*, call never-failing ; which the men of subdued minds and conquered passions enter ; and which, desirous of knowing, they live the lives of *Brahmachárĭs* or godly pilgrims.11 He who, having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, repeating in silence *Om!** the mystic sign of *Brahma*, thence called "Ekákshara," shall, on his quitting this mortal frame calling upon me without doubt go the journey of supreme happiness.12-13 Him who thinketh constantly of me, his mind undiverted by another

सर्व्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥९
प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्म्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥१०
यदक्षरं वेदविदो वदन्ति विशन्ति यद् यतयोवीतरागाः ।
यदिच्छन्तोब्रह्मचर्य्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११
सर्व्वद्वाराणि संयम्य मनोहृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥१२
ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥१३
अनन्यचेताः सततं योमां स्मरति नित्यशः ।

* *Om !*—This mystic emblem of the Deity is forbidden to be pronounced but in silence. It is a syllable formed of the letters अ *a*, उ *oo*, which in composition coalesce, and make ओ O, and the nasal consonant म् *m*. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.

object, I will at all times be easily found by that constant adherence to devotion;14 and those elevated souls, who have thus attained supreme perfection, come unto me, and are no more born in the finite mansion of pain and sorrow.15 Know, O Arjuna, that all the regions between this and the abode of *Brahma* afford but a transient residence, but he who findeth me, returneth not again to mortal birth.16.

They who are acquainted with day and night, know that the day of Brahmá is as a thousand revolutions of the *Yugas*,* and that his night extendeth for a thousand more.17 On the coming of that day, all things proceed from invisibility to visibility ; so, on the approach of night, they are all dissolved away in that which is called *invisible*.18 The universe, even, having existed, is again, dissolved ; and now again, on the approach of day, by Divine necessity it is reproduced.19 That which,

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५

आब्रह्मभुवनाल्लोकाः पुनरावर्त्तिनोऽर्ज्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६

सहस्रयुगपर्य्यन्तमहर्यद् ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७

अव्यक्ताद् व्यक्तयः सर्व्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९

* *A thousand revolutions of the Yugas.*—Is equal to 4,320,000,000 years. An ingenious mathematician, who is now in India, supposes that these *Yugas* are nothing more than astronomical periods formed from the coincidence of certain cycles, of which those of the precession of equinoxes and the moon are two. The *Yuga*, which signifies a juncture or joining, gives good grounds for such a hypothesis.

6

upon the dissolution of all things else, is not destroyed, is superior and of another nature from that visibility; it is invisible and eternal.20 He who is thus called invisible and incorruptible, is even he who is called the Supreme Abode; which men having once obtained, they never more return to earth: that is my mansion.21 That Supreme Being is to be obtained by him who worshippeth no other Gods. In him is included all nature; by him all things are spread abroad.22

I will now speak to thee of that time in which, should a devout man die, he will never return; and of that time, in which dying, he shall return again upon the earth.23

Those holy men who are acquainted with *Brahma*, departing this life in the fiery light of day, in the bright season of the moon within the six months of the sun's northern course, go unto him;24 but those who depart in the gloomy night of the moon's dark season, and whilst the sun is yet within the southern path of his journey, ascend for a while into the regions of the moon and again return to mortal birth.25 These two

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।
यः स सर्व्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्त्तन्ते तद्धाम परमं मम ॥२१
पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्व्वमिदं ततम् ॥२२
यत्र काले त्वनावृत्तिमावृत्तिञ्चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३
अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४
धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्त्तते ॥२५

light and *darkness,* are esteemed the world's eternal ways: he who walketh in the former path returneth not; whilst he who walketh in the latter cometh back again upon the earth.26 A *Yogï,* who is acquainted with these two paths of action, will never be perplexed; wherefore, O Arjuna, be thou at all times employed in devotion.27 The fruit of this surpasseth all the rewards of virtue pointed out in the *Vedas,* in worshippings, in mortifications, and even in the gifts of charity. The devout *Yogï,* who knoweth all this, shall obtain a supreme and prior place.28

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्त्तते पुनः ॥२६
नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात् सर्व्वेषु कालेषु योगयुक्तोभवार्ज्जुन ॥२७
वेदेषु यज्ञेषु तपःसु चैव दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्व्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२८

LECTURE IX.

OF THE CHIEF OF SECRETS AND PRINCE OF SCIENCE.

KRISHNA.—I will now make known unto thee, who findest no fault, a most mysterious secret, accompanied by profound learning, which having studied thou shalt be delivered from misfortune.1 It is a sovereign art, a sovereign mystery, sublime and immaculate; clear unto the sight, virtuous, inexhaustible, and easy to be performed.2 Those who are infidels to this faith, not

श्रीभगवानुवाच ।
इदन्तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१
राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्म्यं सुसुखं कर्त्तुमव्ययम् ॥२

finding me, return again into this world, the mansion of death.3

This whole world was spread abroad by me in my invisible form. All things are dependent on me, but I am not dependent on them ;4 and all things are not dependent on me.* Behold my Divine connection ! My creative spirit is the keeper of all things, not the dependent.5 Understand that all things rest in me, as the mighty air, which passeth everywhere, resteth for ever in the ætherial space.6 At the end of the period *Kalpa*† all things, O son of Kuntï, return into my primordial source and at the beginning of another *Kalpa*, I create them all again.7 I plant myself on my own nature, and create, again and again, this assemblage of being, the whole, from the power of *nature* without power.‡8 Those works confine not me, because

अश्रद्दधानाः पुरुषा धर्म्मस्यास्य परन्तप ।
अप्राप्य मां निवर्त्तन्ते मृत्युसंसारवर्त्मनि ॥३
मया ततमिदं सर्व्वं जगदव्यक्तमूर्त्तिना ।
मत्स्थानि सर्व्वभूतानि न चाहं तेष्ववस्थितः ॥४
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५
यथाकाशस्थितो नित्यं वायुः सर्व्वत्रगो महान् ।
तथा सर्व्वाणि भूतानि मत्स्थानीत्युपधारय ॥६
सर्व्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७
प्रकृतिं स्वामवष्टभ्य विसृजामि पुनःपुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥८

* *And all things are not dependent on me.*—This ambiguity is removed by the following simile of the air in the æther.

† *Kalpa.*—The same as the day of Brahmá, a thousand revolutions of the *Yugas.* The word literally signifies formation.

‡ *The whole, from the power of* nature *without power.*—This passage is agreeable to the doctrine of the influence of the three *Gunas*, or qualities, over all our actions.

I am like one who sitteth aloof uninterested in those works.9 By my supervision *nature* produceth both the moveable and the immoveable. It is from this source,* O Arjuna, that universe resolveth.10

The foolish, being unacquainted with my supreme and Divine nature, as lord of all things, despise me in this human form, trusting to the evil, diabolic, and deceitful principle within them. They are of vain hope, of vain endeavours, of vain wisdom and void of reason ;11-12 whilst men of great minds, trusting to their divine natures, discover that I am before all things and incorruptible, and serve me with their hearts undiverted by other Gods.†13

Men of rigid and laborious lives come before me humbly bowing down for ever glorifying my name ; and they are constantly employed in my service ;14 but

न च मां तानि कर्म्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्म्मसु ॥९
मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्त्तते ॥१०
अवजानन्ति मां मूढ़ा मानुषीन्तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११
मोघाशा मोघकर्म्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीञ्चैव प्रकृतिं मोहिनीं श्रिताः ॥१२
महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३
सततं कीर्त्तयन्तो मां यतन्तश्च दृढ़व्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४
ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

* *It is from this source.*—Because of the supervision of the Supreme Being.
† *Other Gods.*—Wherever the word *Gods* is used in this Translation, the subordinate supernatural beings are implied.

others serve me, worshipping me, whose face is turned on all sides, with the worship of wisdom unitedly, separately, invarious shapes.15 I am the sacrifice ; I am the worship ; I am the spices ; I am the invocation ; I am the ceremony to the manes of the ancestors ; I am the provisions : I am the fire, and I am the victim :16 I am the father and the mother of this world, the grandsire, and preserver. I am the holy one worthy to be known ; the mystic figure *Om*; the *Rik*, the *Sáma* and *Yajur Vedas.**17 I am the journey of the good ; the comforter ; the creator ; the witness ; the resting place ; the asylum, and the friend. I am generation and dissolution ; the place where all things are reposited, and the inexhaustible feed of all nature.18 I am sunshine, and I am rain ; I now draw in, and now let forth. I am death and immortality : I am entity and nonentity.19

The followers of the three *Vedas*, who drink of the juice of the *Soma*,† being purified of their offences, address me in sacrifices, and petition for heaven. These

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१५

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥१६

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥१७

गतिर्भर्त्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥१८

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतञ्चैव मृत्युश्च सदसच्चाहमर्ज्जुन ॥१९

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

* *Vedas.*—The word *Veda* signifies learing. The sacred volumes of the *Hindus*, of which there are four, are supposed to have been revealed from the four mouths of Brahmá.

† *Soma.*—Is the name of a creeper, the juice of which is commanded to be drunk at the conclusion of a sacrifice, by the person for whom and at whose expense it is performed, and by the *Bráhmanas*, who officiate at the altar.

obtain the regions of Indra,* the prince of celestial beings, in which heaven they feast upon celestial food and divine enjoyments;20 and when they have partaken of that spacious heaven for a while, in proportion to their virtues, they sink again in this mortal life, as soon as their stock of virtue is expended. In this manner those, who, longing for the accomplishment of their wishes, follow the religion pointed out by the three *Vedas*, obtain a transient reward.21 But those who, thinking of no other, serve me alone, I bear the burthen of the devotion of those who are thus constantly engaged in my service.22 They also who serve other Gods with a firm belief, in doing so, involuntarily worship even me.23 I am he who partaketh of all worship, and I am their reward. Because mankind are unacquainted with my nature, they fall again from heaven.24 Those who worship the *Devatás* go unto the *Devatás*; the worshippers of the *Pitris* or patriarchs, go unto the *Pitris*; the servants of the *Bhu'tas*, or spirits, go unto the *Bhu'tas*; and they, who worship me, go unto me.25

ते पुण्यमासाद्यसुरेन्द्रलोक मश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०
ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्त्यलोकं विशन्ति ।
एवं त्रयीधर्म्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥२१

अनन्याश्चिन्तयन्तोमां ये जनाः पर्य्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२
येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्व्वकम् ॥२३
अहं हि सर्व्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४
यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥२५

* *Indra.*—Is a personification of the visible heavens, or the power of the Almighty over the elements. He is the sprinkler of the rain, the roller of the thunder, and director of the winds.

I accept and enjoy the offerings of the humble soul, who in his worship presenteth leaves and flowers, and fruit and water unto me.26 Whatever thou doest, O Arjuna, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever thou shalt be zealous about, make each an offering unto me.27 Thou shalt thus be delivered with good and evil fruits, and with the bonds of works. Thy mind being joined in the practice of a *Sannyăsï*,* thou shalt come unto me.28 I am the same to all mankind : there is not one who is worthy of my love or hatred. They who serve me with adoration, I am in them, and they in me.29 If one whose ways are ever so evil, serve me alone, he is as respectable as the just man ; he is altogether well-employed ;30 he soon becometh of a virtuous spirit, and obtaineth eternal happiness. Recollect, O son of Kuntï, that my servant doth not perish.31 Those even who may be of the womb of sin ;

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६
यत् करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥२७
शुभाशुभफलैरेवं मोच्यसे कर्म्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तोमामुपैष्यसि ॥२८
समोऽहं सर्व्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९
अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितोहि सः ॥३०
क्षिप्रं भवति धर्म्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१

* *Sannyăsï.*—One who totally forsaketh all worldly actions ; but Krishna, in order to unite the various religious opinions which prevailed in those days, confines the word *Sannyăsis* to a forsaking of the hope of reward.

women;* the tribes of *Vaishya* and *Shu'dra* ; shall go the supreme journey, if they take sanctuary with me;32 how much more holy servants the *Bráhmanas*, and *Rájarshis!*† Consider this world as a finite and joyless place, and serve me,33 be of my mind, my servant, my adorer, and bow down before me. Unite the soul, as it were, unto me, make me thy asylum, and thou shalt go unto me.34

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥३२
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥३३
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥३४

LECTURE X.

OF THE DIVERSITY OF DIVINE NATURE.

KRISHNA.—Hear again, O valiant youth, my supreme words, which I will speak unto thee, who art well pleased, because I am anxious for thy welfare.1

Neither the hosts of *Suras*,‡ nor the *Maharshis*,§ know of my birth, because I am before all the *Devatás* and *Maharshis*;2 Whosoever, free from folly,

श्रीभगवानुवाच ।
भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१
न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणाञ्च सर्व्वशः ॥२

* *Women.*—In the *Vedas* it is declared, that the souls of women, and of the inferior tribes, are doomed to transmigration till they can be regenerated in the body of a *Bráhmana*.

† *Rájarshis.*—From *Rája* and *Rishi*, Prince and Saint.

‡ *Suras.*—Good angels.

§ *Maharshis.*—Great saints, of whom there are reckoned seven, who were at the creation produced from the mind of Brahma'.

knoweth me to be without birth, before all things, and the mighty ruler of the universe, he shall, amongst mortals be saved with all his transgressions.3 The various qualities incident to natural beings, such as reason, knowledge, unembarrassed judgment, patience, truth, humility, meekness, pleasure and pain ; birth and death, fear and courage ; mercy, quality, gladness, charity, zeal, renown and infamy, all distinctly come from me.4-5 So in former days the seven *Maharshis* and the four *Manus** who are of my nature, were born of my mind, of whom are descended all the inhabitants of the earth.6 He who knoweth this my distinction and my connection, according to their principles, is without doubt endued with an unerring devotion.7 I am the creator of all things, and all things proceed from me. Those who are endued with spiritual wisdom, believe this and worship me :8 their very hearts and minds are in me ; they rojoice amongst

योमामजमनादिञ्च वेत्ति लोकमहेश्वरम् ।
असंमूढ़: स मर्त्त्येषु सर्व्वपापै: प्रमुच्यते ॥३
बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयञ्चाभयमेव च ॥४
अहिंसा समता तुष्टिस्तपोदानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५
महर्षयः सप्त पूर्व्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६
एतां विभूतिं योगञ्च मम यो वेत्ति तत्त्वतः ।
सोऽविकल्पेन योगेन युज्यते नात्र संशयः ॥७
अहं सर्व्वस्य प्रभवो मत्तः सर्व्वं प्रवर्त्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८
मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

* *Manus.*—Four other beings produced at the creation from the mind of Brahma'.

themselves, and delight in speaking of my name, and teaching one another my doctrine.9 I gladly inspire those, who are constantly employed in my service, with that use of reason, by which they come unto me:10 and, in compassion, I stand in my own nature, and dissipate the darkness of their ignorance with the light of the lamp of wisdom.11

ARJUNA.—All the *Rishis,** the *Devarshis,*† and the prophet Nárada,‡ call thee the supreme *Brahma*, the supreme abode; the most high God; the eternal *Purusha*, the Divine being before all other Gods, without birth, the mighty Lord! Thus say Asita, Devala, Vyăsa, and thou thyself hast told me so;12-13 and I firmly believe, O Keshava, all thou tellest me. Neither the *Devas* nor the *Dánavas*§ are acquainted, O Lord, with thy appearance.14 Thou alone O first of

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९
तेषां सततयुक्तानां भजतां प्रीतिपूर्व्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११

अर्ज्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२
आहुस्त्वामृषयः सर्व्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयञ्चैव ब्रवीषि मे ॥१३
सर्व्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर्द्देवा न दानवाः ॥१४

* *Rishis.*—Saints.
† *Devarshis.*—Deified saints.
‡ *Nárada.*—One of the *Devarshis*, and a great Prophet, who is supposed to be still wandering about the world. *Nára* signifies a thread or clew, a precept; and *Da* Giver.—Wherever he appears he is constantly employed in giving good counsel.
§ *Dánavas.*—Evil spirits, or fallen angels, the offspring of Danu (fem.)

men !* knowest thy own spirit; thou, who art the production of all nature, the ruler of all nature, the ruler of all things, the God of Gods, and the universal Lord !15 Thou art now able to make me acquainted with those divine portions of thyself, by which thou possessest and dwellest in this world.16 How shall I, although I constantly think of thee, be able to know thee? In what particular natures art thou to be found?17 Tell me again in full what is thy connection, and what thy distinction; for I am not yet satisfied with drinking of the living water of thy words.18

KRISHNA.—Blessings be upon thee! I will make thee acquainted with the chief of my divine distinctions, as the extent of my nature is infinite.19

I am the soul which standeth in the bodies of all beings. I am the beginning, the middle, and the end of

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१५
वक्तुमर्हस्यशेषेण दिव्याह्यात्मविभूतयः ।
याभिर्व्विभूतिभिर्ल्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥१६
कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७
विस्तरेणात्मनो योगं विभूतिञ्च जनार्द्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्याह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९
अहमात्मा गुडाकेश सर्व्वभूताशयस्थितः ।

* *O first of men!*—Arjuna makes use of this expression as addressing the Deity in human shape.

all things.20 Amongst the *A'dityas** I am Vishnu,† and the radiant Ravi‡ amongst the stars; I am Marïchi§ amongst the *Maruts*,|| and Shashï¶ amongst the *Nakshatras*; + 21 amongst the *Vedas* I am the *Sáma*, × and I am Vásava⊙ amongst the *Devas*. Amongst the faculties I am the mind, and amongst animals I am life.22 I am Shankara** amongst the *Rudras*,†† and Vittesha‡‡ amongst the *Yakshas* and the *Rákshasas*. I am Pávaka§§ amongst the *Vasus*,|||| and *Meru*¶¶ amongst the aspiring mountains.23 Amongst teachers

अहमादिश्च मध्यञ्च भूतानामन्त एव च ॥२०

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३

* *A'dityas.*—The offspring of Aditi (f.) (that may not be cut off). There are reckoned twelve, and are nothing more than emblems of the sun for each month of the year. Their names are Varuna, Súrya, Vedánga, Bhánu, Indra, Ravi, Gabhasti, Yama, Suvarnaretá, Divákar, Mitra, Vishnu.

† *Vishnu.*—He who filleth or possesseth all space. One of the twelve suns, and the name of the Deity in his preserving quality.

‡ *Ravi.*—The riser—one of the names of the sun.

§ *Marïchi.*—One of the eight points of the heavens.

|| *Maruts.*—The winds.

¶ *Shashï*—The moon.

\+ *Nakshatras.*—Dispellers of darkness. The 27 constellations through which the moon passes in its monthly course. Constellation in general.

× *Sáma.*—The first of the four books of the *Vedas*, composed to be chanted or sung.

⊙ *Vásava.*—One of the names of Indra.

** *Shankara.*—One of the names of Shiva or Fate.

†† *Rudras.*—Eleven distinctions of Shiva or Fate.

‡‡ *Vittesha.*—The God of riches, otherwise called Kubera. He is said to preside over the regions of the north, and to be the chief of the *Yakshas* and the *Rákshasas*, two species of good and evil Genii.

§§ *Pávaka.*—The God of fire. He is supposed to preside over the south-east quarter.

|||| *Vasus.*—Eight of the first created beings of Brahmá.

¶¶ *Meru.*—The north pole of the terrestrial globe, fabled by the poet to be the highest mountain in the world. It is sometimes, by way of pre-eminence, called *Su-meru*. It is remarkable that the word *Meru* signifies a centre or axis.

know that I am their chief Brĭhaspati,* amongst warriors I am Skanda;† and amongst floods I am the ocean.24 I am Bhrĭgu‡ amongst the *Maharshis*, and I am the monosyllable§ amongst words. I am amongst worships the *Japa*|| or silent worship, and amongst immoveables the mountain *Himálaya*.¶25 Of all the trees of the forest I am the *Ashwat'tha*,** and of all the *Devarshis* I am Nárada. I am Chitra-ratha amongst *Gandharvas*,†† and the *Muni* Kapila, amongst the saints.26 Know that amongst horses I am *Uch'chaisshravá*, who arose with the *Amrita* from out the ocean.‡‡ Amongst elephants I am *Airávata*, and the sovereign amongst men.27 Amongst weapons I am the

पुरोधसाञ्च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४
महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५
अश्वत्थः सर्व्ववृक्षाणां देवर्षीणाञ्च नारदः ।
गन्धर्व्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६
उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणाञ्च नराधिपम् ॥२७

* *Brihaspati.*—The preceptor of the *Dewas* or *Devas*, the planet Jupiter and Deus Jovis.

† *Skanda.*—Otherwise called Kártika, the general of the celestial armies.

‡ *Bhrigu.*—One of the first created beings produced from the mind of Brahma'.

§ *The monosyllable.*—The mystic word or monosyllable ओम् *Om!* already explained.

|| *Japa.*—A silent repetition of the name of God

¶ *Himálaya.*—The chain of snowy mountains which divide India from Tartary, and which, from the immense distance they may be seen, are supposed to be as high as any upon the face of the globe.

** *Ashwat'tha.*—The Pippala tree.

†† *Chitra-ratha amongst Gandharvas.*—The title of chief of the *Gandharvas* or celestial choirs : the *Gandharva* of the painted chariot.
In the *Mahábhárata* there is a very entertaining story of a combat between him and Arjuna, wherein he is defeated ; and, his painted chariot being destroyed by a fiery arrow shot from the bow of his opponent, he resolves to change his name to Dagdha-ratha, or the *Gandharva* of the burnt chariot.

‡‡ *Uch'chaisshravá, who arose with the Amrita*, or the water of life, from

Vajra or thunderbolt, and amongst cattle the cow *Kámadhuk.** I am the prolific Kandarpa the God of love; and amongst serpents I am *Vásuki* their chief.28 I am *Ananta* amongst the *Nágas,*† and Varuna‡ amongst the inhabitants of the waters. I am Aryamá amongst the *Pitris,* and I am Yama§ amongst all those who rule.29 Amongst the *Daityas* (evil spirits) I am Prahláda,|| and *Kála* (time) amongst computations. Amongst beasts I am the king of beasts, and *Vainateya*¶ amongst the feathered tribe.30 Amongst purifiers I am Pavana the air, and Ráma amongst those who carry arms. Amongst fishes I am the *Makara,*** amongst rivers I am Gangá†† the daughter

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥२८
अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥२९
प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणाञ्च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०
पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

the ocean.—The story of churning the ocean for what are called the *Chowdda Ratna* or fourteen jewels, is of such a curious nature, and, in some parts, bears such a wonderful affinity to Milton's description of the war in heaven, that the Translator thinks it will afford the reader an agreeable contrast to the subject of this work, and serve as a further specimen of his version of the *Mahábhárata* from which both are extracted. [For "an Episode from the *Maha'bha'rata*" see Appendix.]

* *Kámadhuk.*—One of the names of the Cow of Plenty, produced in churning the Ocean.

† *Ananta amongst the Nágas.*—The *Na'gas* are serpents fabled with many heads. *Ananta* signifies eternal, and may be an emblem of eternity. There are some very wonderful stories told of these serpents in the original from which these Dialogues are taken.

‡ *Varuna.*—The God of the Ocean.

§ *Yama.*—The judge of hell.

|| *Prahláda.*—An evil spirit who was converted by Krishna.

¶ *Vainateya.*—A bird fabled to be of wonderful size, and the vehicle of Vishnu, the Deity in his preserving quality, and who is otherwise called *Garuda.*

** *Makara.*—A fish represented with a long snout something like the proboscis of an elephant; and the sign Capricornus

†† *Gangá.*—The Ganges. When the river was first conducted from its

of Jahnu.31 Of things transient I am the beginning, the middle, and the end. Of all sciences I am the *Adhyătma Vidyă* (knowledge of the ruling spirit,) and of all speaking I am the oration.32 Amongst letters I am the vowel *a*, and of all compound words I am the *Dwandwa*.* I am also never-fail-time ; the preserver, whose face is turned on all sides.33 I am all-grasping death ; and I am the resurrection of those who are about to be. Amongst feminines I am fame, fortune, eloquence, memory, understanding, fortitude, patience.34 Amongst harmonious measures I am the *Gáyatrï*, and amongst *Sámas* I am the *Brihat Sáma*. Amongst the months I am the month *Márgashïrsha*,† and amongst seasons the season *Kusumákara*,‡ (spring).35 Amongst frauds I am gaming ; and of all

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥३१

सर्गाणामादिरन्तश्च मध्यञ्चैवाहमर्ज्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३

मृत्युः सर्व्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्त्तिः श्रीर्व्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५

source, by a Prince whose name was Bhagïratha, towards the ocean, Jahnu was at his devotions at the mouth of the *Mahánadï*, at a place now called Navobgunge.—The Goddess in passing swept away the utensils for ablutions, which so enraged him, that he drank up her stream ; but after a while his anger was appeased ; and he let her escape from an incision made in his thigh ; and from this circumstances of her second birth, she was afterwards called Jáhnavï, or the offspring of Jahnu.

* *Dwandwa*.—A term in grammar, used where many nouns are put together without a copulative, and the case subjoined to the last only, which is a mode of composition much admired by the Poets.

† *Ma'rgashïrsha*.—The month beginning with the middle of October, when the periodical rains have subsided, and the excessive heats are abated.

‡ *Kusumákara*.—The season of flowers, otherwise called *Vasanta*. The two months between the middle of March and May.—The *Hindus* divide the year into six *Rïtus*, or seasons, of two months each, which are thus denominated : *Shishira*.—Dewy season. *Hemanta*.—Cold season.

things glorious I am the glory. I am victory, I am industry, and I am the essence of all qualities.36 Of the race of *Vrishni* I am the son of Vasudeva,* and amongst the *Pándus*, Dhananjaya; I am Vyăsa† amongst the *Munis*, and amongst the Bards‡ I am the prophet Ushaná.§37 Amongst rulers I am rod, and amongst those who seek for conquest I am policy. Amongst the secret I am silence, amongst the wise I am wisdom.38 I am, in like manner, O Arjuna, that which is the seed of all things in nature; and there is not any thing whether animate or inanimate that is without me.39 My divine distinctions are without end, and the many which I have mentioned are by way of example.40 And learn, O Arjuna, that every being which is worthy of distinction and pre-eminence, is the produce of the portion of my glory.41 But what,

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६
वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना: कविः ॥३७
दण्डोदमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८
यच्चापि सर्व्वभूतानां बीजं तदहमर्ज्जुन ।
न तदस्ति विना यत् स्यान्मया भूतं चराचरम् ॥३९
नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एषतूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०
यद्यद्विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽंशसम्भवम् ॥४१

Vasanta.—Mild (spring). *Grĭshma.*—Hot season. *Varshá.*—Rainy season. *Sharat.*—Breaking (up of the rains).

* *Vasudeva.*—The father of Krĭshna in his incarnation.

† *Vydsa.*—The reputed author or compiler of the *Mahábhárata.*

‡ *Bards.*—The poets of India, like the Bards of Britain, were revered as Saints and Prophets.

§ *Ushaná.*—Otherwise called Shukra, esteemed the preceptor of evil spirits; the planet Venus, and Dies Veneris.

O Arjuna, hast thou to do with this manifold wisdom? I planted this whole universe with a single portion and stood still.42

Luxmi Gupta M.d E.E.

अथवा बहुनैतेन किं ज्ञातेन तवार्ज्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२

LECTURE XI.

DISPLAY OF THE DIVINE NATURE IN THE FORM OF THE UNIVERSE.

ARJUNA.—This supreme mystery, distinguished by the name of the *Adhyătma* or ruling spirit, which, out of loving kindness, thou hast made known unto me, hath dissipated my ignorance and perplexity.1 I have heard from thee a full account of the creation and destruction of all things, and also of the mightiness of the inexhaustible spirit.2 It is even as thou hast described thyself, O mighty Lord! I am now, O most elevated of men, anxious to behold thy divine countenance;3 wherefore, if thou thinkest it may be beheld by me, show me thy never-failing spirit.4

अर्ज्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१
भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२
एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३
मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४

KRISHNA.—Behold, O Arjuna, my million forms divine, of various species, and diverse shapes and colours.5 Behold the *A'dityas*, and the *Vasus*, and the *Rudras*, and the twins Ashwini and Kumára.* Behold things wonderful, never seen before.6 Behold, in this my body, the whole world animate and inanimate, and all things else thou hast a mind to see.7 But as thou art unable to see with these thy natural eyes, I will give thee a heavenly eye, with which behold my divine connection.8.

SANJAYA.—The mighty compound and divine being Hari, having, O *Rájan*, thus spoken, made evident unto Arjuna his supreme and heavenly form9 of many a mouth and eye; many a wondrous sight; many a heavenly ornament; many an upraised weapon;10

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५
पश्यादित्यान् वसून् रुद्रानश्विनौ मरुत स्तथा ।
बहून्यदृष्टपूर्व्वाणि पश्याश्चर्य्याणि भारत ॥६
इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्‌ द्रष्टुमिच्छसि ॥७
न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८

सञ्जय उवाच ।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥९
अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०

* *Ashwini* and *Kumára.*—The reputed twin offspring of the Sun, and physicians of the Gods.

adorned with celestial robes and chaplets; anointed with heavenly essence; covered with every marvellous thing; the eternal God, whose countenance is turned on every side!11 The glory and amazing splendour of this mighty being may be likened to the sun rising at once into the heavens, with a thousand times more than usual brightness.12 The son of Pándu then beheld within the body of the God of Gods, standing together, the whole universe divided forth into its vast variety.13 He was over-whelmed with wonder, and every hair was raised on end. He bowed down his head before the God, and thus addressed him with joined hands:—14.

ARJUNA.—I behold, O God! within thy breath the *Devas* assembled, and every specific tribe of beings. I see Brahmá that Deity sitting on his lotus-throne; all the *Rishis* and heavenly *Uragas*.*15 I see thyself, on all sides of infinite shape, formed with abundant arms, and bellies, and mouths, and eyes; but I can

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्व्वाश्चर्य्यमयं देवमनन्तं विश्वतोमुखम् ॥११
दिवि सूर्य्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२
तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥१३
ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥१४

अर्ज्जुन उवाच ।

पश्यामि देवांस्तव देव देहे सर्व्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्व्वानुरगांश्च दिव्यान् ॥१५
अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्व्वतोऽनन्तरूपम् ।

* *Uragas.*—Who crawl upon their breasts:—serpents.

neither discover thy beginning, thy middle, nor again thy end, O universal Lord, form of the universe!16 I see thee with a crown and armed with club and *Chakra*,* a mass of glory, darting refulgent beams around. I see thee, difficult to be seen, shining on all sides with light immeasurable like the ardent fire or glorious sun.17 Thou art the Supreme Being, incorruptible, worthy to be known! Thou art prime supporter of the universal orb! Thou art the never-failing and eternal guardian of religion! Thou art from all beginning, and I esteem thee *Purusha*.†18 I see thee without beginning, without middle and without end; of valour infinite; of arms innumerable; the sun and moon thy eyes; thy mouth a flaming fire, and the whole world shining with thy reflected glory!19 The space between the heaven and the earth is possessed by thee alone, and every point around the three regions of the universe, O mighty spirit! behold the wonders of thy awful countenance with troubled minds.20 Of the celestial bands, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise. *Maharshis*, holy

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥१६
किरीटिनं गदिनं चक्रिणञ्च तेजोराशिं सर्व्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥१७
त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्म्मगोप्ता सनातनस्त्वं पुरुषोमतो मे ॥१८
अनादिमध्यान्तमनन्तवीर्य्यमनन्तबाहुं शशिसूर्य्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥१९
द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्व्वाः ।
दृष्ट्वाद्भुतं रूपमिदं तवोग्रं लोकत्रयं प्रव्यथितं महात्मन् ॥२०
अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।

* *Chakra*.—A kind of discus with a sharp edge, hurled in battle from the point of the fore-finger, for which there is a hole in the centre.—See Appendix for the story of the churning of the Ocean.

† *Purusha*.—Already explained.

bands, hail thee, and glorify thy name with adorating praises.21 The *Rudras*, the *A'dityas*, the *Vasus*, and all those beings the world esteemeth good ; Aswinï and Kumára, the *Maruts* and the *Ushmapás*; the *Gandharvas* and the *Yakshas*, with the holy tribes of *Suras*, all stand gazing on thee, and all alike amazed !22 The worlds, alike with me, are terrified to behold thy wondrous form gigantic ; with many mouths and eyes; with many arms, and legs and breasts; with many bellies, and with rows of dreadful teeth !23 Thus as I see thee, touching the heavens, and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, O Vishnu! and I find no rest ?24 Having beholden thy dreadful teeth, and gazed on thy countenance, emblem of Time's last fire, I know not which way I turn! I find no peace! Have mercy then, O God of Gods! thou mansion of the universe !25 The sons of Dhrĭtaráshtra, now, with all those rulers of the land, Bhïshma, Drona, the son of Súta, and even the fronts of our army, seem to be precipitating themselves hastily into thy mouths discovering such frightful rows

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१
रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्व्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्व्वे ॥२२
रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥२३
नभस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमञ्च विष्णो ॥२४
दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म्म प्रसीद देवेश जगन्निवास ॥२५
अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्व्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥२६
वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

of teeth; whilst some appear to stick between thy teeth with their bodies sorely mangled.26-27 As the rapid streams of full-flowing rivers roll on to meet the ocean's bed; even so these heroes of the human race rush on towards thy flaming mouths.28 As troops of insects, with increasing speed, seek their own destruction in the flaming fire; even these people, with swelling fury, seek their own destruction.29 Thou involvest and swallowest them altogether, even unto the last, with thy flaming mouths; whilst the whole world is filled with thy glory, as thy awful beams, O Vishnu! shines forth on all sides!30 Reverence be unto thee, thou most exalted! Deign to make known unto me who is this God of awful figure! I am anxious to learn thy source, and ignorant of what thy presence here pretendeth.31

KRISHNA.—I am Time, the destroyer of mankind, matured, come hither to seize at once all these who stand before us. Except thyself* not one of all these warriors, destined against us in these numerous ranks, shall live.32 Wherefore, arise! seek honor and renown!

केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥२७
यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभितोज्वलन्ति ॥२८
यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥२९
लेलिह्यसे ग्रसमानः समन्ताल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य्य जगत् समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०
आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥३१

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो लोकान् समाहर्त्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्व्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२

* *Except thyself.*—Thyself should include his brothers, who were also saved.

defeat the foe, and enjoy the fullgrown kingdom! They are already, as it were, destroyed by me. Be thou alone the immediate agent.*33 Be not disturbed! Kill Drona, and Bhïshma, and Jayadratha, and Karna, and all the other heroes of the war already killed by me. Fight and thou shalt defeat thy rivals in the field.34

SANJAYA.—When the trembling Arjuna heard these words from the mouth of Krïshna, he saluted him with joined hands and addressed him in broken accents, and bowed down terrified before him.35

ARJUNA.—Hrïshikesha! the universe rejoiceth because of thy renown, and is filled with zeal for thy service. The evil spirits are terrified and flee on all sides; whilst the holy tribes bow down in adoration before thee.36 And wherefore should they not, O mighty Being! bow down before thee, who, greater than *Brahma,* art the prime Creator! eternal God of Gods! the world's mansion! Thou art the incorruptible Being, distinct from all things transient!37 Thou art before

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्व्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥३३

द्रोणञ्च भीष्मञ्च जयद्रथञ्च कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥३४

सञ्जय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥३५

अर्ज्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्त्या जगत् प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्व्वे नमस्यन्ति च सिद्धसङ्घाः ॥३६

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत् परं यत् ॥३७

* *The immediate agent.*—The instrument to execute the decree of Fate.

all Gods, the ancient *Purusha*, and the supreme supporter of the universe! Thou knowest all things, and art worthy to be known; thou art the supreme mansion, and by thee, O infinite form! the universe was spread abroad.38 Thou art Váyu the God of wind, Yama the judge of hell, Agni the God of fire, Varuna the God of oceans, Shashánka the moon, Prajápati the God of nations, and Prapitámaha the mighty ancestor. Reverence! Reverence be unto thee a thousand times repeated! Again and again Reverence! Reverence be unto thee!39 Reverence be unto thee before and behind! Reverence be unto thee on all sides, O thou who art all in all! Infinite is thy power and thy glory! Thou includest all things, wherefore thou art all things!40 Having regarded thee as my friend, I habitually called thee Krïshna, Yádava, Friend! but alàs, I was ignorant of this thy greatness, because I was blinded by my affection and presumption.41 Thou hast, at times, also in sport been treated ill by me; in thy recreations, in thy bed, on thy chair, and at thy meals; in private and in public, for which, O Being inconceivable! I humbly crave thy forgiveness.42

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यञ्च परञ्च धाम त्वया ततं विश्वमनन्तरूप ॥३८
वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥३९
नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्व्वत एव सर्व्व ।
अनन्तवीर्य्यामितविक्रमस्त्वं सर्व्वं समाप्नोषि ततोऽसि सर्व्वः ॥४०
सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात् प्रणयेन वापि ॥४१
यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत् क्षामये त्वामहमप्रमेयम् ॥४२

Thou art the father of all things animate and inanimate; thou art the sage instructor of the whole, worthy to be adored! There is none like unto thee; where then, in the three worlds, is there one above thee?43 Wherefore I bow down; and with my body prostrate upon the ground, crave thy mercy, Lord! worthy to be adored! for thou shouldst bear with me, even as a father with his son, a friend with his friend, a lover with his beloved.44 I am well pleased with having beheld things before never seen; yet my mind is overwhelmed with an awful fear. Have mercy, then O heavenly Lord! O mansion of the universe!45 And shew me thy celestial form. I wish to behold thee with the diadem on thy head, and thy hands armed with club and *Chakra*; assume then, O God of a thousand arms, image of the universe! thy four-armed form.*46

KRISHNA.—Well pleased, O Arjuna, I have shewn thee, by my Divine power, this my supreme form, the universe, in all its glory, infinite and eternal, which was never seen by any one except thyself;47 for no one

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
नत्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्य प्रतिमप्रभाव ॥४३
तस्मात् प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढ़ुम् ॥४४
अदृष्टपूर्व्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥४५
किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्त्ते ॥४६

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्ज्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्व्वम् ॥४७

* *Thy four-armed form.*—In which the Deity is usually represented in his incarnations, the images of which Arjuna had been accustomed to behold without emotion.

O valiant Kuru! in the three worlds, except thyself, can such a sight of me obtain; nor by the *Vedas* nor sacrifices, nor profound study; nor by charitable gifts, nor by deeds, nor by the most severe mortifications of the flesh.48 Having beholden my form, thus awful, be not disturbed, nor let thy faculties be confounded. When thou art relieved from thy fears, and thy mind is restored to peace, then behold this my wondrous form again.49

SANJAYA.—The son of Vasudeva having thus spoken unto Arjuna, shewed him again his natural form; and having re-assumed his milder shape, he presently assuaged the fears of the affrighted Arjuna.50

ARJUNA.—Having beheld thy placid, human shape I am again collected; my mind is no more disturbed, and I am once more returned to my natural state.51

KRISHNA.—Thou hast beholden this my marvellous shape, so very difficult to be seen, which even the *Devas* are constantly anxious to behold.52 But I am not to

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवं रूपः शक्य अहं न्टलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८
मा ते व्यथा मा च विमूढ़भावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥४६

सञ्जय उवाच ।

इत्यर्ज्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्म्महात्मा ॥५०

अर्ज्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्द्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२

be seen as thou hast seen me, even by the assistance of the *Vedas*, by mortifications, by sacrifices, by charitable gifts;53 but I am to be seen, to be known in truth, and to be obtained by means of that worship which is offered up to me alone;54 and he goeth unto me whose works are done for me; who esteemeth me supreme; who is my servant only; who hath abandoned all consequences, and who liveth amongst all men without hatred.55

नाहं वेदै र्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधोद्रष्टुं दृष्टवानसि मां यथा ॥५३
भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्ज्जुन ।
ज्ञातुं द्रष्टुञ्च तत्त्वेन प्रवेष्टुञ्च परन्तप ॥५४
मत्कर्म्मकृन्मत्परमो मद्भक्तः सङ्गवर्ज्जितः ।
निर्वैरः सर्व्वभूतेषु यः स मामेति पाण्डव ॥५५

LECTURE XII.

OF SERVING THE DEITY IN HIS VISIBLE AND INVISIBLE FORMS.

ARJUNA.—Of those of thy servants who are always thus employed, who know their duty best? those who worship thee as thou now art; or those who serve thee in thy invisible and incorruptible nature?1

KRISHNA.—Those who, having placed their minds in me, serve me with constant zeal, and are enduedwith steady faith, are esteemed the best devoted.2 They,

अर्ज्जुन उवाच ।
एवं सततयुक्ता ये भक्तास्त्वां पर्य्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१
श्रीभगवानुवाच ।
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२

too, who, delighting in the welfare of all nature, serve me in my incorruptible, ineffable, and invisible form; omnipresent, incomprehensible, standing on high fixed and immovable, with subdued passions and understandings, the same in all things, shall also come unto me.3-4 Those whose minds are attached to my invisible nature have the greater labour to encounter; because an invisible path is difficult to be found by corporeal beings.5 To them also who, preferring me, leave all works for me, and, free from the worship of all others, contemplate and serve me alone,6 I presently raise up from the ocean of this region of mortality, whose minds are thus attached to me.7 Place then thy heart on me, and penetrate me with thy understanding, and thou shalt, without doubt, hereafter enter unto me.8 But if thou shouldst be unable, at once, steadfastly to fix thy mind on me, endeavour to find me by means of constant practice.9 If after practice thou art still unable, follow

ये त्वक्षरमनिर्द्देश्यमव्यक्तं पर्य्युपासते ।
सर्व्वत्रगमचिन्त्यञ्च कूटस्थमचलं ध्रुवम् ॥३
संनियम्येन्द्रियग्रामं सर्व्वत्रसमबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्व्वभूतहिते रताः ॥४
क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ताहि गतिर्दुःखं देहवद्भिरवाप्यते ॥५
ये तु सर्व्वाणि कर्म्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६
तेषामहं समुद्धर्त्ता मृत्युसंसारसागरात् ।
भवामि न चिरात् पार्थ मय्यावेशितचेतसाम् ॥७
मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्द्धं न संशयः ॥८
अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततोमामिच्छाप्तुं धनञ्जय ॥९

me in my works supreme; for, by performing works for me, thou shalt attain perfection.10 But shouldst thou find thyself unequal to this task, put thy trust in me alone, be of humble spirit, and forsake the fruit of every action.11 Knowledge is better than practice, meditation is distinguished from knowledge, forsaking the fruit of action from meditation, for happiness hereafter is derived from such forsaking.12

He my servant is dear unto me who is free from enmity, who is the friend of all nature, merciful, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions, and of firm resolutions, and whose mind and understanding are fixed on me alone.13-14 He also is my beloved of whom mankind are not afraid, and who of mankind is not afraid; and who is free from the influence of joy, impatience, and the dread of harm.15 He my servant is dear unto me who is unexpecting, just and pure, impartial, free from distraction of mind, and

अभ्यासेऽप्यसमर्थोऽसि मत्कर्म्मपरमोभव ।
मदर्थमपि कर्म्माणि कुर्व्वन् सिद्धिमवाप्स्यसि ॥१०
अथैतदप्यशक्तोऽसि कर्त्तुं मद्योगमाश्रितः ।
सर्व्वकर्म्मफलत्यागं ततः कुरु यतात्मवान् ॥११
श्रेयोहि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात् कर्म्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२
अद्वेष्टा सर्व्वभूतानां मैत्रः करुण एव च ।
निर्म्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥१३
सन्तुष्टः सततं योगी यतात्मा दृढ़निश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४
यस्मान्नोद्विजते लोकोलोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्म्मुक्तो यः स च मे प्रियः ॥१५
अनपेक्षः शुचिर्द्दक्ष उदासीनो गतव्यथः ।

who hath forsaken every enterprize.16 He also is worthy of my love, who neither rejoiceth nor findeth fault; who neither lamenteth, nor coveteth, and, being my servant, hath forsaken both good and evil fortune.17 He also is my beloved servant, who is the same in friendship and in hatred, in honor and in dishonor, in cold and in heat, in pain and pleasure ; who is unsolicitous about the event of things ; to whom praise and blame are as one ; who is of little speech, and pleased with whatever cometh to pass ; who owneth no particular home, and who is of a steady mind.18-19 They who seek this *Amrita** of religion even as I have said, and serve me faithfully before all others, are, moreover, my dearest friends.20

सर्व्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥१७
समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८
तुल्यनिन्दास्तुतिर्म्मौनी सन्तुष्टो येनकेनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियोनरः ॥१६
ये तु धर्म्मामृतमिदं यथोक्तं पर्य्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०

LECTURE XIII.

EXPLANATION OF THE TERMS KSHETRA AND KSHETRA-JNA.

[ARJUNA.—I now am anxious to be informed, O Keshava ! what is *Prakriti*, who is *Purusha* ; what is meant by the words *Kshetra* and *Kshetra-jna*, and what by *Jnăna* and *Jneya*.]

* *Amrita.*—The water of immortality, the Ambrosia of the *Hindu* Gods.—See Appendix for the story of churning the Ocean.

KRISHNA.—Learn that by the word *Kshetra* is implied this body, and that he who is acquainted with it is called *Kshetra-jna*.1 Know that I am that *Kshetra-jna* in every mortal frame. The Knowledge of the *Kshetra* and the *Kshetra-jna* is by me esteemed *Jnǎna* or wisdom.2

Now hear what that *Kshetra* or body is, what it resembleth, what are its different parts, what it proceedeth from, who he is who knoweth it, and what are its productions.3 Each hath been manifoldly sung by the *Rishis* in various measures, and in verses containing Divine precepts, including arguments and proofs.4

This *Kshetra* or body, then, is made up of the five *Mahábhu'ta* (elements), *Ahankára* (self-consciousness), *Buddhi* (understanding), *Avyǎktam* (invisible spirit), the eleven *Indriyas* (organs), and the five *Indriya-gochara* (faculties of the five senses) ;5 with *Ich-ch'há* and *Dwesha* (love and hatred), *Sukha* and *Duhkha* (pleasure and pain), *Chetaná* (sensibility), and *Dhriti* (firmness).5½

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्योवेत्ति तं प्राहुः क्षेत्रज्ञइति तद्विदः ॥१
क्षेत्रज्ञञ्चापि मां विद्धि सर्व्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥२
तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥३
ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥४
महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकञ्च पञ्च चेन्द्रियगोचराः ॥५
इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

Thus have I made known unto thee what that *Kshe-*
tra or body is, and what are its component parts.6
Jnăna, or wisdom, is freedom from self-esteem, hypo-
crisy and injury ; patience, rectitude, respect for mas-
ters and teachers, chastity, steadiness, self-constraint,7
disaffection for the objects of the senses, freedom from
pride, and a constant attention* to birth, death, decay,
sickness, pain and defects ;8 exemption from attach-
ment and affection† for children, wife, and home ; a
constant evenness of temper upon the arrival of every
event, whether longed for or not ;9 a constant and in-
variable worship paid to me alone ; worshipping in a
private place, and a dislike to the society of man ;10
a constant study of the superior spirit‡ ; and the ins-
pection of the advantage to be derived from a know-
ledge of the *Tattwa* or first principle.10½
This is what is distiguished by the name of *Jnăna*,
or wisdom. *Ajnăna*, or ignorance, is the reverse of
this.11

एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥६
अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७
इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥८
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यञ्च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥९
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥१०
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज् ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥११

* *And a constant attention to birth &c.*—To look upon them as evils.
† *Exemptions from attachment and affections &c.*—i. e. That no attachments or affections should draw a man from the exercise of his devotion ; or that all worldly cares must be abandoned for the attainment of that wisdom which is to free the soul from future births.
‡ *The superior spirit.*—God, the universal soul.

I will now tell thee what is *Jneya*, or the object of wisdom, from understanding which thou wilt enjoy immortality. It is that which hath no beginning, and is supreme, even *Brahma*, who can neither be called *Sat* (ens) nor *Asat* (non ens).*12 It is all hands and feet; it is all faces, heads, and eyes and all ears; it sitteth in the midst of the world possessing the vast whole.13 Itself exempt from every organ, it is the reflected light of every faculty of the organs. Unattached, it containeth all things; and without quality it partaketh of every quality.14 It is the inside and the outside, and it is the movable and immovable of all nature. From the minuteness of its parts it is inconceivable. It standeth at a distance, yet is it present.15 It is undivided, yet in all things it standeth divided. It is the ruler of all things: it is that which now destroyeth, and now produceth.16 It is the light of lights,

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत् परं ब्रह्म न सत्तन्नासदुच्यते ॥१२
सर्व्वतः पाणिपादन्तत् सर्व्वतोऽक्षिशिरोमुखम् ।
सर्व्वतः श्रुतिमल्लोके सर्व्वमावृत्य तिष्ठति ॥१३
सर्व्वेन्द्रियगुणाभासं सर्व्वेन्द्रियविवर्जितम् ।
असक्तं सर्व्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१४
बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५
अविभक्तञ्च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्त्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६

* *Sat (ens) nor Asat (non ens).*—The opposite meanings of these two words render this passage peculiarly mysterious; and even the commentators differ about their true signification. The most rational interpretation of them is, that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one he cannot positively be denominated either the one or the other.

and it is declared to be free from darkness. It is wisdom, that which is the object of wisdom, and that which is to be obtained by wisdom; and it presideth in every breast.17

Thus hath been described together what is *Kshetra* or body, what is *Jnăna* or wisdom, and what is *Jneya* or the object of wisdom. He my servant who thus conceiveth me obtaineth my nature.18

Learn that both *Prakriti* and *Purusha* are without beginning. Know also that the various component parts of matter and their qualities are co-existent with *Prakriti*.19

Prakriti is that principle which operateth in the agency of the instrumental cause of action.19½

Purusha is that *Hetu* or principle which operateth in the sensation of pain and pleasure.20 The *Purusha* resideth in the *Prakriti*, and partaketh of those qualities which proceed from the *Prakriti*. The consequences arising from those qualities, are the cause which operateth in the birth of the *Purusha*,* and determineth whether it shall be in a good or evil body.21

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्व्वस्य धिष्ठितम् ॥१७
इति क्षेत्रं तथा ज्ञानं ज्ञेयञ्चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१८
प्रकृतिं पुरुषञ्चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥१९
कार्य्यकारणकर्त्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०
पुरुषः प्रकृतिस्थोहि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२१

* *Are the cause which operateth in the birth of the Purusha, &c.*—That is, the influence of the three *Gunas*, or qualities, over the human mind, not only determines the future birth of the soul, but into what rank of beings it shall transmigrate; for to transmigrate it is doomed, until it hath attained a degree of wisdom more powerful than the influence of those qualities.

Purusha is that superior being, who is called *Maheshwara*, the great God, the most high spirit, who in this body is the observer, the director, the protector, the partaker.22

He who conceiveth the *Purusha* and the *Prakriti*, together with the *Guna* or qualities, to be even so as I have described them, whatever mode of life he may lead, he is not again subject to mortal birth.23

Some men, by meditation, behold, with the mind, the spirit within themselves; others, according to the discipline of the *Sánkhya* (contemplative doctrine), and the discipline which is called *Karma-yoga* (practical doctrine):24 others again who are not acquainted with this, but have heard it from others, attend to it. But even these, who act but from the report of others, pass beyond the gulf of death.25

Know, O chief of the race of Bharata, that every thing which is produced in nature, whether animate or inanimate, is produced from the union of *Kshetra* and *Kshetra-jna*, matter and spirit.26 He who beholdeth the Supreme Being alike in all things, whilst corrupting, itself uncorrupting; and conceiving that God

उपद्रष्टानुमन्ता च भर्त्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥२२
य एवं वेत्ति पुरुषं प्रकृतिञ्च गुणैः सह ।
सर्व्वथा वर्त्तमानोऽपि न स भूयोऽभिजायते ॥२३
ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्म्मयोगेन चापरे ॥२४
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५
यावत् संजायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२६
समं सर्व्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥२७

in all things is the same, doth not of himself injure his own soul, goeth the journey of immortality.27-28 He who beholdeth all his actions performed by *Prakriti*, nature, at the same time perceiveth that the *A'tmá* or soul is inactive in them.29 When he beholdeth all the different species in nature comprehended in one alone, and so from it spread forth into their vast variety, he then conceiveth *Brahma*, the Supreme Being.30 This supreme spirit and incorruptible Being, even when it is the body, neither acteth, nor is it affected, because its nature is without beginning and without quality.31 As the all-moving *A'kásha*, or ether, from the minuteness of its parts, passeth every where unaffected, even so the omnipresent spirit remaineth in the body unaffected.32 As a single sun illuminateth the whole world, even so doth the spirit enlighteneth every body.33 They who, with the aid of wisdom, perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme.34

समं पश्यन् हि सर्व्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥२८
प्रकृत्यैव च कर्म्माणि क्रियमाणानि सर्व्वशः ।
यः पश्यति तथात्मानमकर्त्तारं स पश्यति ॥२९
यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
अतएव च विस्तारं ब्रह्म सम्पद्यते तदा ॥३०
अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१
यथा सर्व्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्व्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२
यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३
क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षञ्च ये विदुर्यान्ति ते परम् ॥३४

LECTURE XIV.

OF THE THREE GUNAS OR QUALITIES.

KRISHNA.—I will now reveal unto thee a most sublime knowledge, superior to all others, which having learnt, all the *Munis* have passed from it to supreme perfection.1 They take sanctuary under this wisdom, and, having arrived at that virtue which is similar to my own, they are not disturbed on the day of the confusion of all things, nor born again on their renovation.2

The great *Brahma* is my womb. In it I place my fœtus; and from it is the production of all nature.3 The great *Brahma* is the womb of all those various forms which are conceived in every natural womb, and I am the father who soweth the seed.4

There are three great *Gunas* or qualities arising from *Prakriti* or nature: *Satwa* truth, *Rajas* passion, and *Tamas* darkness; and each of them confineth the incorruptible spirit in the body.5 The *Satwa-Guna*, because of its purity, is clear and free from defect, and

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानिनां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्व्वे परां सिद्धिमितोगताः ॥१
इदं ज्ञानमुपाश्रित्य मम साधर्म्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२
मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
सम्भवः सर्व्वभूतानां ततो भवति भारत ॥३
सर्व्वयोनिषु कौन्तेय मूर्त्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४
सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५
तत्र सत्त्वं निर्म्मलत्वात् प्रकाशकमनामयम् ।

it twineth the soul with sweet and pleasant consequences, and the fruit of wisdom.6 The *Rajo-Guna* is of a passionate nature, arising from the effects of worldly thirst and imprisoneth the soul with the consequences produced from action.7 The *Tamo-Guna* is the offspring of ignorance, and the confounder of all the faculties of the mind; and it imprisoneth the soul with intoxication, sloth, and idleness.8 The *Satwa-Guna* prevaileth in felicity; the *Rajas* in action; and the *Tamas*, having possessed the soul, prevaileth in intoxication.9 When the *Tamas* and the *Rajas* have been overcome, then the *Satwa* appeareth; when the *Rajas* and the *Satwa*, the *Tamas*; and when the *Tamas* and the *Satwa*, the *Rajas*.10 When *Jnăna*, or wisdom, shall become evident in this body at all its gates, then shall it be known that the *Satwa-Guna* is prevalent within.11 The love of gain, industry, and the commencement of works; intemperance, and inordinate desire, are produced from the prevalence of the *Rajo-Guna*;12 whilst the tokens of the *Tamo-Guna* are gloom-

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥६
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्म्मसङ्गेन देहिनम् ॥७
तमस्त्वज्ञानजं विद्धि मोहनं सर्व्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥८
सत्त्वं सुखे सञ्जयति रजः कर्म्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥९
रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०
सर्व्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥११
लोभः प्रवृत्तिरारम्भः कर्म्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२

iness, idleness, slothishness, and distraction of thought.13 When the body is dissolved whilst the *Satwa-Guna* prevaileth, the soul proceedeth to the regions of those immaculate beings who are acquainted with the Most High.14 When the body findeth dissolution whilst the *Rajo-Guna* is predominant, the soul is born again amongst those who are attached to the fruits of their actions. So, in like manner, should the body be dissolved whilst the *Tamo-Guna* is prevalent, the spirit is conceived again in the wombs of irrational beings.15 The fruit of good works is called pure and holy; the fruit of the *Rajo-Guna* is pain, and the fruit of the *Tamo-Guna* is ignorance;16 from the *Satwa* is produced wisdom, from the *Rajas* covetousness, and from the *Tamas* madness, distraction, and ignorance.17 Those of the *Satwa-Guna*, mount on high, those of the *Rajas* stay in the middle, whilst those abject followers of the *Tamo-Guna* sink below.18

When he who beholdeth perceiveth no other agent than these qualities, and discovereth there is a being

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥१४
रजसि प्रलयं गत्वा कर्म्मसङ्गिषु जायते।
तथा प्रलीनस्तमसि मूढ़योनिषु जायते ॥१५
कर्म्मणः सुकृतस्याहुः सात्त्विकं निर्म्मलं फलम्।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६
सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७
ऊर्द्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधोगच्छन्ति तामसाः ॥१८
नान्यं गुणेभ्यः कर्त्तारं यदा द्रष्टानुपश्यति।

superior to them, he at length findeth my nature;19 and when the soul hath surpassed these three qualities, which are co-existent with the body, it is delivered from birth and death, old age and pain, and drinketh of the water of immortality.20

ARJUNA.—By what fruit of the tokens is it known that a man hath surpassed these three qualities? What is his practice? What are the means by which he overcometh them.21

KRISHNA.—He, O son of Pándu, who despiseth not the light of wisdom, the attention to worldly things, and the distraction of thought when they come upon him, nor longeth for them when they disappear;22 who, like one who is of no party, sitteth unagitated by the three qualities; who, whilst the qualities are present, standeth still and moveth not;23 who is self-dependent and the same in ease and pain, and to whom iron, stone, or gold are as one; firm alike in love and dislike, and the same whether praised or blamed;24 the same in honor

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२०

अर्ज्जुन उवाच ।

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्त्तते ॥२१

श्रीभगवानुवाच ।

प्रकाशञ्च प्रवृत्तिञ्च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्त्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥२३
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥२४

and disgrace, the same on the part of the friend and the foe, and who forsaketh all enterprize, such a one hath surmounted the influence of the qualities.25 And he, my servant, who serveth me alone with due attention, having overcome the influence of the qualities is formed to be absorbed in *Brahma* the Supreme.26 I am the emblem of the immortal, and of the incorruptible, of the eternal, of justice, and of endless bliss.27.

मानापमानयोस्तुल्यस्तुल्योमित्रारिपक्षयोः ।
सर्व्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५
माञ्च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६
ब्रह्मणोहि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्म्मस्य सुखस्यैकान्तिकस्य च ॥२७

LECTURE XV.

OF PURUSHOTTAMA.

KRISHNA.—The incorruptible being is likened unto the tree *Ashwat'tha*, whose root is above and whose branches are below, and whose leaves are the *Vedas*. He who knoweth that, is acquainted with the *Vedas*.1 Its branches growing from the three *Gunas* or qualities, whose lesser shoots are the objects of the organs of sense, spread forth some high and some low. The roots which are spread abroad below, in the regions of mankind, are restrained by action.2 Its form is not

श्रीभगवानुवाच ।

ऊर्द्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१
अधश्चोर्द्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि कर्म्मानुबन्धीनि मनुष्यलोके ॥२

to be found here, neither its beginning, nor its end, nor its likeness. When a man hath cut down this *Ashwat'tha*, whose root is so firmly fixed, with the strong axe of disinterest,[3] from that time, that place is to be sought after from whence there is no return for those who find it, and I make manifest that first *Purusha* from whom is produced the ancient progression of all things.[4]

Those who are free from pride and ignorance, have prevailed over those faults which arise from the consequences of action, have their minds constantly employed in watching over and restraining the inordinate desires, and are freed from contrary causes, whose consequences bring both pleasure and pain, are no longer confounded in their minds, and ascend to that place which endureth for ever.[5] Neither the sun, nor the moon nor the fire enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode.[6]

It is even a portion of myself that in this animal world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth,[7] that it may obtain a body, and that it may leave it again; and *Ishwara*, having taken them under

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥३
ततः पदं तत् परिमार्गितव्यं यस्मिन् गता न निवर्त्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥४
निर्म्माणमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥५
न तद्भासयते सूर्य्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्त्तन्ते तद्धाम परमं मम ॥६
ममैवांशोजीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७
शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।

and disgrace, the same on the part of the friend and the foe, and who forsaketh all enterprize, such a one hath surmounted the influence of the qualities.25 And he, my servant, who serveth me alone with due attention, having overcome the influence of the qualities is formed to be absorbed in *Brahma* the Supreme.26 I am the emblem of the immortal, and of the incorruptible, of the eternal, of justice, and of endless bliss.27.

मानापमानयोस्तुल्यस्तुल्योमित्रारिपक्षयोः ।
सर्व्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५
माञ्च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६
ब्रह्मणोहि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्म्मस्य सुखस्यैकान्तिकस्य च ॥२७

LECTURE XV.

OF PURUSHOTTAMA.

KRISHNA.—The incorruptible being is likened unto the tree *Ashwat'tha,* whose root is above and whose branches are below, and whose leaves are the *Vedas.* He who knoweth that, is acquainted with the *Vedas.*1 Its branches growing from the three *Gunas* or qualities, whose lesser shoots are the objects of the organs of sense, spread forth some high and some low. The roots which are spread abroad below, in the regions of mankind, are restrained by action.2 Its form is not

श्रीभगवानुवाच ।

ऊर्द्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१
अधश्चोर्द्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषय प्रवालाः ।
अधश्च मूलान्यनुसन्ततानि कर्म्मानुबन्धीनि मनुष्यलोके ॥२

to be found here, neither its beginning, nor its end, nor its likeness. When a man hath cut down this *Ashwat'-tha,* whose root is so firmly fixed, with the strong axe of disinterest,3 from that time, that place is to be sought after from whence there is no return for those who find it, and I make manifest that first *Purusha* from whom is produced the ancient progression of all things.4

Those who are free from pride and ignorance, have prevailed over those faults which arise from the consequences of action, have their minds constantly employed in watching over and restraining the inordinate desires, and are freed from contrary causes, whose consequences bring both pleasure and pain, are no longer confounded in their minds, and ascend to that place which endureth for ever.5 Neither the sun, nor the moon nor the fire enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode.6

It is even a portion of myself that in this animal world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth,7 that it may obtain a body, and that it may leave it again; and *Ishwara,* having taken them under

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अश्वत्थमेनं सुविरूढ़मूलमसङ्गशस्त्रेण दृढ़ेन छित्त्वा ॥३
ततः पदं तत् परिमार्गितव्यं यस्मिन् गता न निवर्त्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥४
निर्म्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढ़ाः पदमव्ययं तत् ॥५
न तद्भासयते सूर्य्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्त्तन्ते तद्धाम परमं मम ॥६
ममैवांशोजीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७
शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।

his charge, accompanieth them from his own abode as the breeze the fragrance from the flower.8 He presideth over the organs of hearing, seeing, feeling, tasting and smelling, together with the mind, and attendeth to their objects.9 The foolish see it not, attended by the *Guna* or qualities, in expiring, in being, or in enjoying; but those who are endued with the eye of wisdom behold it.10 Those also who industriously apply their minds in meditation may perceive it planted in their own breasts, whilst those of unformed minds and weak judgments, labouring, find it not.11

Know that the light which proceedeth from the sun and illuminateth the whole world, and the light which is in the moon, and in the fire, are mine, I pervade all things in nature, and guard them with my beams.12 I am the moon, whose nature it is to give the quality of taste and relish, and to cherish the herbs and plants of the field.13 I am the fire residing in the bodies of all things which have life, where, joined with the two spirits which are called *Prána* and *Apána*,* I digest

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८
श्रोत्रञ्चक्षुः स्पर्शनञ्च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९
उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०
यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११
यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२
गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्व्वाः सोमोभूत्वा रसात्मकः ॥१३
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

* *Prána and Apána.*—The breathing spirit, and the spirit which acteth in the bowels to expel the fæces.

the food which they eat, which is of four kinds.*14 I penetrate into the hearts of all men and from me proceed memory, knowledge, and the loss of both. I am to be known by all the *Vedas* or books of Divine knowledge: I am he who formed the *Vedánta*,† and I am he who knoweth the *Vedas*.15

There are two kinds of *Purusha* in the world, the one corruptible, the other incorruptible. The corruptible *Purusha* is the body of all things in nature; the incorruptible is called *Ku'tastha*, or he who standeth on the pinnacle.‡16 There is another *Purusha*§ most high, the *Paramátmá* or supreme soul, who inhabiteth the three regions of the world, even the incorruptible *Ishwara*.17 Because I am above corruption, so also am I superior to incorruption: wherefore in this world

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्व्विधम् ॥१४

सर्व्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।

वेदैश्च सर्व्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥१५

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्व्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्त्यव्यय ईश्वरः ॥१७

यस्मात् क्षरमतीतोऽहमक्षरादपिचोत्तमः ।

* *Which is of four kinds.*—Either to be masticated with the teeth lapped in with the tongue, sucked in by the lips, or imbibed by the throat.

† *The Vedánta.*—A metaphysical treatise on the nature of God, which teacheth that matter is a mere delusion, the supposed author of which is Vyăsa.

‡ *Kútastha, or he who standeth on the pinnacle.*—The divine essence, which, according to the opinion of some of their philosophers, is without quality, and sitteth aloof inactive.

§ *There is another Purusha, &c.*—This, and the following period, are so full of mystery, that the Translator despairs of revealing it to the satisfaction of the reader. Perhaps Kríshna only means, to collect into one view the several appellations *Kútastha*, *Purusha*, *Paramátmá*, *Ishwara*, and *Purushottama*, by which the Deity is described by as many different theologists, in order to expose their various opinions respecting his nature, and unite them in one.

and in the *Vedas*, I am called *Purushottama*.18 The man of a sound judgment, who conceiveth me thus to be the *Purushottama*, knoweth all things, and serveth me in every principle.19

Thus, O Arjuna, have I made known unto thee this most mysterious *Shástra* ;* and he who understandeth it shall be a wise man, and the performer of all that is fit to be done.20

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८
यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्व्वविद्भजति मां सर्व्वभावेन भारत ॥१९
इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥२०

LECTURE XVI.

OF GOOD AND EVIL DESTINY.

KRISHNA.—The man who is born with Divine destiny is endued with the following qualities: exemption from fear, a purity of heart, a constant attention to the discipline of his understanding ; charity, self-restraint, religion, study, penance, rectitude,1 freedom from doing wrong, veracity, freedom from anger ; resignation, temperance, freedom from slander ; universal compassion, exemption from the desire of slaughter, mildness, modesty, discretion, dignity, patience, fortitude, chastity,

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्ज्जवम् ॥१
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्द्दवं ह्रीरचापलम् ॥२
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

* *Shástra.*—Any book of Divine authority.

unrevengefulness, and a freedom from vain-glory :2-3 whilst those who come into life under the influence of the evil destiny are distinguished by hypocrisy, pride, presumption, anger, harshness of speech, and ignorance.4 The divine destiny is for *Moksha*, or eternal absorption in the divine nature; and the evil destiny confineth the soul to mortal birth. Fear not, Arjuna, for thou art born with the divine destiny before thee.5 Thus there are two kinds of destiny prevailing in the world. The nature of the good destiny hath been fully explained. Hear what the nature of the evil is.6

Those who are born under the influence of the evil destiny know not what it is to proceed in virtue, or recede from vice; nor is purity, veracity, or the practice of morality to be found in them.7 They say the world is without beginning, and without end, and without an *Ishwara;* that all things are conceived by the junction of the sexes; and that love is the only cause.8 Those lost souls, and men of little understandings, having fixed upon this vision, are born of dreadful and inhuman deeds for the destruction of the world.9

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥३
दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥४
दैवीसम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥५
द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवोविस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६
प्रवृत्तिञ्च निवृत्तिञ्च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७
असत्यमप्रतिष्ठन्ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत् कामहैतुकम् ॥८
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्म्माणः क्षयाय जगतोऽहिताः ॥९

They trust to their carnal appetites, which are hard to
be satisfied; are hypocrites, and overwhelmed with mad-
ness and intoxication. Because of their folly they adopt
false doctrines, and continue to live the life of impu-
rity.10 They abide by their inconceivable opinions,
even unto the day of confusion, and determine within
their own minds that the gratification of the sensual
appetites is the supreme good.11 Fast bound by the
hundred cords of hope, and placing all their trust in lust
and anger, they seek by injustice and by the accumu-
lation of wealth, for the gratification of their inordinate
desires.12 "This, to-day, hath been acquired by me.
"I shall obtain this object of my heart. This wealth I
"have, and this shall I have also.13 This foe have I
"already slain and others will I forthwith vanquish.
"I am *Ishwara*, and I enjoy; I am consummate, I am
"powerful, and I am happy;14 I am rich, and I am en-
"dued with precedence amongst men; and where is
"there another like unto me? I will make presents at
"the feasts and be merry." In this manner do those
ignorant men talk, whose minds are thus gone astray.15

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वाऽसद्ग्राहान् प्रवर्त्तन्तेऽशुचिव्रताः ॥१०
चिन्तामपरिमेयाञ्च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदितिनिश्चिताः ॥११
आशापाशशतैर्ब्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥१२
इद मद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥१४
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशोमया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५

Confounded with various thoughts and designs, they are entangled in the net of folly; and being firmly attached to the gratification of their lusts, they sink at length into the *Naraka* of impurity.16 Being self-conceited, stubborn, and ever in pursuit of wealth and pride, they worship with the name of worship and hypocrisy, and not according to divine ordination ;17 and, placing all their trust in pride, power, ostentation, lust and anger, they are overwhelmed with calumny and detraction, and hate me in themselves and others :18 wherefore I cast down upon the earth those furious abject wretches, those evil beings who thus despise me, unto the wombs of evil spirit and unclean beasts.19 Being doomed to the wombs of *Asuras* from birth to birth, at length not finding me, they go unto the most infernal region.20 There are these three passages to *Naraka* (or the infernal region) ; lust, anger, and avarice, which are the destroyers of the soul ; wherefore a man should avoid them ;21 for, being freed from these gates of sin, which arise from the influence of the *Tamo-*

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६
आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नाम यज्ञैस्ते दम्भेनाविधिपूर्व्वकम् ॥१७
अहङ्कारं बलं दर्पं कामं क्रोधञ्च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८
तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१९
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१
एतैर्व्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

Guna, he advanceth his own happiness; and at length he goeth the journey of the Most High.22 He who abandoneth the dictates of the *Shástra* to follow the dictates of his lusts, attaineth neither perfection, happiness, nor the regions of the Most High.23 Wherefore, O Arjuna, having made thyself acquainted with the precepts of the *Shástra*, in the establishment of what is fit and unfit to be done, thou shouldst perform those works which are declared by the commandments of the *Shástra*.24

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२
यः शास्त्रविधिमुत्सृज्य वर्त्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३
तस्माच्छास्त्रं प्रमाणन्ते कार्य्याकार्य्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म्म कर्त्तुमिहार्हसि ॥२४

LECTURE XVII.

OF FAITH DIVIDED INTO THREE SPECIES.

ARJUNA.—What is the guide of those men, who, although they neglect the precepts of the *Shástra*, yet worship with faith? Is it the *Satwa*, the *Rajá*, or the *Tamo-Guna*?1

KRISHNA.—The faith of mortals is of three kinds, and is produced from the constitution. It is denominated after the three *Gunas*, *Sáttwikï*, *Rájasï*, or *Támasï*, hear what these are.2 The faith of every one is

अर्ज्जुन उवाच ।
ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥१
श्रीभगवानुवाच ।
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२

a copy of that which is produced from the *Satwa-Guna*. The mortal *Purusha* being formed with faith, of whatever nature he may be, with that kind of faith is he endued.3 Those who are of the disposition which ariseth from the *Satwa-Guna*, worship the *Dewas*; those of the *Rajo-Guna*, the *Yakshas* and the *Rákshasas*; and those of the *Tamo-Guna*, worship the departed spirits and the tribe of *Bhu'tas*.4 Those men who perform severe mortifications of the flesh, not authorized by the *Shástra*, are possessed of hypocrisy and pride, and overwhelmed with lust, passion, and tyrannic strength.5 Those fools torment the spirit that is in the body, and myself also who am in them. Know what are the resolutions of those who are born under the influence of the evil spirit.6

There are three kinds of food which are dear unto all men. Worship, zeal,* and charity are each of them also divided into three species. Hear what are their distinctions.7

सत्त्वानुरूपा सर्व्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३
यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४
अशास्त्रविहितं घोरं तप्यन्ते ये तपोजनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥५
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
माञ्चैवान्तः शरीरस्थं तान् विद्ध्यासुरनिश्चयान् ॥६
आहारस्त्वपि सर्व्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७

* *Zeal.*—In the vulgar acceptation of the word, signifies the voluntary infliction of pain the modes of doing which, as practised to this day by the zealots of India, are as various as they are horrible and astonishing. Krishna, by pointing out what true zeal is, tacitly condemns those extravagant mortifications of the flesh.

The food that is dear unto those of the *Satwa-Guna* is such as increases their length of days, their power and their strength, and keeps them free from sickness, happy and contented. It is pleasing to the palate, nourishing, permanent, and congenial to the body.8 It is neither too bitter, too sour, too salt, too hot, too pungent, too astringent, nor too inflammable. The food that is coveted by those of the *Rajo-Guna* giveth nothing but pain and misery :9 and the delight of those in whom the *Tamo-Guna* prevaileth, is such as was dressed the day before, and is out of season ; hath lost its taste, and is grown putrid ; the leavings of others, and all things that are impure.10

That worship which is directed by divine precept, and is performed without the desire of reward, as necessary to be done, and with an attentive mind, is of the *Satwa-Guna*.11

The worship which is performed with a view to the fruit, and with hypocrisy, is of the *Rajo-Guna*.12

The worship which is performed without regard to the precepts of the law, without the distribution of bread, without the usual invocations, without gifts to

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्द्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८
कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९
यातयामं गतरसं पूतिपर्य्युषितञ्च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०
अफलाकाङ्क्षिभिर्यज्ञो विधिदिष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥११
अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२
विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

the *Bráhmanas* at the conclusion, and without faith, is of the *Tamo-Guna.*13

Respect to the *Dewas*, to *Bráhmana* masters and learned men; chastity, rectitude, the worship of the Deity, and a freedom from injury, are called *bodily zeal.*14

Gentleness, justness, kindness, and benignity of speech and attention to one's particular studies, are called *verbal zeal.*15

Content of mind, mildness of temper, devotion, restraint of the passions, and a purity of soul, are called *mental zeal.*16

This threefold zeal being warmed with supreme faith, and performed by men who long not for the fruit of action, is of the *Satwa-Guna.*17

The zeal which is shown by hypocrisy, for the sake of the reputation of sanctity, honor, and respect, is said to be of the *Rajo-Guna*, and it is inconstant and uncertain.18

The zeal which is exhibited with self-torture, by the fool, without examination, or for the purpose of injuring another, is of the *Tamo-Guna.*19

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१२
देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्य्यमहिंसा च शारीरं तप उच्यते ॥१४
अनुद्वेगकरं वाक्यं सत्यं प्रियहितञ्च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६
श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७
सत्कारमानपूजार्थं तपोदम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥१८
मूढ़ग्राहेणात्मनो यत् पीड़या क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१९

That charity which is bestowed by the disinterested, because it is proper to be given, in due place and season, and to proper objects, is of the *Satwa-Guna*.20

That which is given in expectation of a return; or for the sake of the fruit of the action, and with reluctancy, is of the *Rajo-Guna*.21

That which is given out of place and season, and to unworthy objects, and, at the same time ungraciously and scornfully, is pronounced to be of the *Tamo-Guna*.22

ओम *Om* तत् *Tat* सत् *Sat*, are the three mystic characters used to denote the Deity.22½

By him in the beginning were appointed the *Bráhmanas*, the *Vedas*, and religion :23 hence the sacrificial, charitable, and zealous ceremonies of the expounders of the word of God, as they are ordained by the law, constantly proceed after they have pronounced *Om* !24

Tat having been pronounced by those who long for immortality, without any inclination for a temporary reward of their actions; they then perform the ceremonies of worship and zeal, and the various deeds of charity.25

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०
यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥२१
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥२२
ओंतत्सदिति निर्द्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३
तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।
प्रवर्त्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४
तदित्यनभिसन्धाय फलं यज्ञतपः क्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५

The word *Sat* is used for qualities which are true, and for qualities that are holy. The word *Sat* is also applied to deeds which are praise-worthy.26 Attention in worship, zeal, and deeds of charity, are also called *Sat*. Deeds which are performed for *Tat* are also to be esteemed *Sat*.27

Whatever is performed without faith, whether it be sacrifices, deeds of charity, or mortifications of the flesh, is called *Asat*; and is not for this world or that which is above.28

सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।
प्रशस्ते कर्म्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म्मचैव तदर्थीयं सदित्येवाभिधीयते ॥२७
अश्रद्धया हुतं दत्तं तपस्तप्तं कृतञ्च यत् ।
असदित्युच्यते पार्थ न च तत् प्रेत्य नो इह ॥२८

LECTURE XVIII.

OF FORSAKING THE FRUITS OF ACTION FOR OBTAINING ETERNAL SALVATION.

ARJUNA.—I wish much to comprehend the principle of *Sannyăsa* and also of *Tyăga*, each separately.1

KRISHNA.—The bards conceive that the word *Sannyăsa* implieth the forsaking of all actions which are desirable; and they call *Tyăga*, the forsaking of the fruits of every action.2 Certain philosophers have de-

अर्ज्जुन उवाच ।
सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक् केशिनिसूदन ॥१
श्रीभगवानुवाच ।
काम्यानां कर्म्मणां न्यासं सन्न्यासं कवयोविदुः ।
सर्व्वकर्म्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२

clared that works are as much to be avoided as crimes;
whilst others say that deeds of worship, mortification,
and charity should not be forsaken.3 Hear what is my
decree upon the term *Tyăga*.3½

Tyăga, or forsaking, is pronounced to be of three
natures.4 But deeds of worship, mortification, and
charity are not to be forsaken: they are proper to be
performed. Sacrifices, charity, and mortifications are
purifiers of the philosopher.5 It is my ultimate opi-
nion and decree, that such works are absolutely to be
performed with a forsaking of their consequences and
the prospect of their fruits.6 The retirement from works,
which are appointed to be performed, is improper.6½

The forsaking of them through folly and distraction
of mind, ariseth from the influence of the *Tamo-Guna*.7

The forsaking of a work because it is painful, and
from the dread of bodily affliction, ariseth from the
Rajo-Guna, and he who thus leaveth undone what he
ought to do, shall not obtain the fruit of forsaking.8

The work which is performed because it is appointed
and esteemed necessary to be done, and with a forsaking

त्याज्यं दोषवदित्येके कर्म्म प्राहुर्म्मनीषिणः ।
यज्ञदानतपः कर्म्म न त्याज्यमिति चापरे ॥३
निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागोहि पुरुषव्याघ्र त्रिविधः संप्रकीर्त्तितः ॥४
यज्ञदानतपः कर्म्म न त्याज्यं कार्य्यमेव तत् ।
यज्ञोदानं तपश्चैव पावनानि मनीषिणाम् ॥५
एतान्यपि तु कर्म्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्त्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥६
नियतस्य तु सन्न्यासः कर्म्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्त्तितः ॥७
दुःखमित्येव यत् कर्म्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८
कार्य्यमित्येव यत् कर्म्म नियतं क्रियतेऽर्ज्जुन ।

of the consequences and the hope of a reward, is, with such a forsaking, declared to be of the *Satwa-Guna*.9

The man who is possessed of the *Satwa-Guna* is thus a *Tyăgï* or one who forsaketh the fruit of action. He is of a sound judgment, and exempt from all doubt ; he complaineth not in adversity, nor exulteth in the success of his undertakings.10

No corporeal being is able totally to restrain from works. He is properly denominated a *Tyăgï* who is a forsaker of the fruit of action.11

The fruit of action is threefold : that which is coveted, that which is not coveted, and that which is neither one nor the other. Those who do not abandon works obtain a final release ; not those who withdraw from action, and are denominated *Sannyăsïs*.12

Learn, O Arjuna, that for the accomplishment of every work five agents* are necessary, as is further declared in the *Sánkhya* and *Vedánta Shástras* :—13 attention and supervision, the actor, the implements of various sorts, distinct and manifold contrivances, and lastly the favor of Providence.14 The work which a

सङ्गं त्यक्त्वा फलञ्चैव स त्यागः सात्त्विकोमतः ॥९
न द्वेष्ट्यकुशलं कर्म्म कुशलेनानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी च्छिन्नसंशयः ॥१०
नहि देहभृता शक्यं त्यक्तुं कर्म्माण्यशेषतः ।
यस्तु कर्म्मफलत्यागी स त्यागीत्यभिधीयते ॥११
अनिष्टमिष्टं मिश्रञ्च त्रिविधं कर्म्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥१२
पञ्चैमानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्व्वकर्म्मणाम् ॥१३
अधिष्ठानं तथा कर्त्ता करणञ्च पृथग्विधम् ।
विविधाश्च पृथक् चेष्टा दैवञ्चैवात्र पञ्चमम् ॥१४

* *Five agents.*—The five agents here implied, are probably the soul, as supervisor ; the mind, as actor or director ; the organs, as implements, &c.

man undertaketh, either with his body, his speech, or his mind, whether it be lawful or unlawful, hath these five agents engaged in the performance.15 He then who after this, because of the imperfection of his judgment, beholdeth no other agent than himself, is an evil-thinker and seeth not at all.16 He who hath no pride in his disposition, and whose judgment is not affected, although he should destroy a whole world, neither killeth, nor is he bound thereby.*17

In the direction of a work are three things: *Jnăna*, *Jneya*, and *Parijnătá*.† The accomplishment of a work is also threefold :18 the implement, the action, and the agent. The *Jnăna*, the action, and the agent are each distinguished by the influence of the three *Gunas*. Hear in what manner they are declared to be after the order of the three *Gunas*.19

That *Jnăna*, or wisdom, by which one principle alone is seen prevalent in all nature, incorruptible and infinite in all things finite, is of the *Satwa-Guna*.20

शरीरवाङ्मनोभिर्यत् कर्म्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५
तत्रैवं सति कर्त्तारमात्मानं केवलन्तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्म्मतिः ॥१६
यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥१७
ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्म्मचोदना ।
करणं कर्म्म कर्त्तेति त्रिविधः कर्म्मसंग्रहः ॥१८
ज्ञानं कर्म्म च कर्त्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९
सर्व्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०

* *Nor is he bound thereby.*—He is not confined to mortal birth.
† *Jnána, Jneya and Parijnátá.*—Wisdom, the object of wisdom, and the superintending spirit.

That *Jnăna*, or wisdom, is of the *Rajo-Guna*, by which a man believeth that there are various and manifold principles prevailing in the natural world of created beings.21

That *Jnăna*, or wisdom, which is mean, interested in one single object alone as if it were the whole, without any just motive or design, and without principle or profit, is pronounced to be of the *Tamo-Guna*.22

The action which is appointed by divine precept, is performed free from the thought of its consequences and without passion or despite, by one who hath no regard for the fruit thereof, is of the *Satwa-Guna*.23

The action which is performed by one who is fond of the gratification of his lusts, or by the proud and selfish, and is attended with unremitted pains, is of the *Rajo-Guna*.24

The action which is undertaken through ignorance and folly, and without any fore-sight of its fatal and injurious consequences, is pronounced to be of the *Tamo-Guna*.25

The agent who is regardless of the consequences, is free from pride and arrogance, is endued with fortitude

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्व्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१
यत्तु कृत्स्नवदेकस्मिन् कार्य्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पञ्च तत्तामसमुदाहृतम् ॥२२
नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म्म यत्तत् सात्त्विकमुच्यते ॥२३
यत्तु कामेप्सुना कर्म्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४
अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म्म यत्तत्तामसमुच्यते ॥२५
मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

and resolution, and is unaffected whether his work succeed or not, is said to be of the *Satwa-Guna*.26

That agent is pronounced to be of the *Rajo-Guna* who is a slave to his passions, who longeth for the fruit of action, who is avaricious, of a cruel disposition, of impure principles, and a slave to joy and grief.27

The agent who is inattentive, indiscreet, stubborn, dissembling, mischievous, indolent, melancholy, and dilatory, is of the *Tamo-Guna*.28

Hear also what are the threefold divisions of understanding and firmness, according to the influence of the three *Gunas*, which are about to be explained to thee distinctly and without reserve.29

The understanding which can determine what it is to proceed in a business, and what it is to recede; what is necessary and what is unnecessary; what is fear and what is not; what is liberty and what is confinement, is of the *Satwa-Guna*.30

The understanding which doth not conceive justice and injustice; what is proper and what is improper, as they truely are, is of the *Rajo-Guna*.31

सिद्ध्यसिद्ध्योर्निर्व्विकारः कर्त्ता सात्त्विक उच्यते ॥२६
रागी कर्म्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्त्ता राजसः परिकीर्त्तितः ॥२७
अयुक्तः प्राकृतः स्तब्धः शठोनैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्त्ता तामस उच्यते ॥२८
बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥२९
प्रवृत्तिञ्च निवृत्तिञ्च कार्य्याकार्य्ये भयाभये ।
बन्धं मोक्षञ्च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०
यया धर्म्ममधर्म्मञ्च कार्य्यञ्चाकार्य्यमेव च ।
अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१

The understanding which, being overwhelmed in darkness, mistaketh injustice for justice, and all things contrary to their true intent and meaning, is of the *Tamo-Guna*.32

That steady firmness, with which a man, by devotion, restraineth every action of the mind and organs, is of the *Satwa-Guna*.33

That interested firmness by which a man, from views of profit, persisteth in the duties of his calling in the gratification of his lusts and the acquisition of wealth, is declared to be of the *Rajo-Guna*.34

That stubborn firmness, by which a man of low capacity departeth not from sloth, fear, grief, melancholy, and intoxication, is of the *Tamo-Guna* 35

Now hear what is the threefold division of pleasure.35½

That pleasure which a man enjoyeth from his labour, and wherein he findeth the end of his pains ;36 and that which in the beginning is as poison, and in the end as the water of life, is declared to be of the *Satwa-Guna*, and to arise from the consent of the understanding.37

अधर्म्मं धर्म्ममिति या मन्यते तमसावृता ।
सर्व्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥३२
धृत्या यथा धारयते मनः प्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥३३
यया तु धर्म्मकामार्थान् धृत्या धारयतेऽर्ज्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४
यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्म्मेधा धृतिः सा तामसी मता ॥३५
सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तञ्च निगच्छति ॥३६
यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत् सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७

That pleasure which ariseth from the conjunction of the organs with their objects, which in the beginning is as sweet as the water of life, and in the end as a poison, is of the *Rajo-Guna*.38

That pleasure which in the beginning and the end tendeth to stupefy the soul, and ariseth from drowsiness, idleness, and intoxication, is pronounced to be of the *Tamo-Guna*.39

There is not any thing amongst the hosts of heaven, which is free from the influence of these three *Gunas* or qualities, which arise from the first principles of nature.40

The respective duties of the four tribes of *Bráhmana*,* *Kshatriya*,† *Vaishya*, and *Shu'dra*‡ are also determined by the qualities which are in their constitutions.41

The natural duty of the *Bráhmana* is peace, self-restraint, zeal, purity, patience, rectitude, wisdom learning, and theology.42

The natural duties of the *Kshatriya* are bravery,

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥४०

ब्राह्मणक्षत्रियविशां शूद्राणाञ्च परन्तप ।
कर्म्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१

शमोदमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म्मस्वभावजम् ॥४२

शौर्य्यं तेजोधृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

* *Bráhmana.*—Is a derivative from the word *Brahma* the Deity, and signifies a Theologist or Divine.

† *Kshatriya.*—Is derived from the word *Kshetra* land.

‡ *Vaishya and Shúdra.*—Are of doubtful origin.

glory, fortitude, rectitude, not to flee from the field, generosity, and princely conduct.43

The natural duty of the *Vaishya* is to cultivate the land, tend the cattle and buy and sell.43½

The natural duty of a *Shu'dra* is servitude.44

A man being contented with his own particular lot and duty obtaineth perfection. Hear how that perfection is to be accomplished.45

The man who maketh an offering of his own works to that Being from whom the principles of all beings proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection.46

The duties of a man's own particular calling, although not free from faults, is far preferable to the duty of another, let it be ever so well pursued. A man by following the duties which are appointed by his birth, doth no wrong.47 A man's own calling, with all its faults, ought not to be forsaken. Every undertaking is involved in its faults, as the fire in its smoke.48 A disinterested mind and conquered spirit, who, in all things, is free from inordinate desires, obtaineth a perfection unconnected with works, by that resignation

दानमीश्वरभावश्च क्षात्रं कर्म्म स्वभावजम् ॥४३
कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म्म स्वभावजम् ।
परिचर्य्यात्मकं कर्म्म शूद्रस्यापि स्वभावजम् ॥४४
स्वे स्वे कर्म्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्म्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५
यतः प्रवृत्तिर्भूतानां येन सर्व्वमिदं ततम् ।
स्वकर्म्मणा तमभ्यर्च्च्य सिद्धिं विन्दति मानवः ॥४६
श्रेयान् स्वधर्म्मो विगुणः परधर्म्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म्म कुर्व्वन्नाप्नोति किल्विषम् ॥४७
सहजं कर्म्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्व्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८
असक्तबुद्धिः सर्व्वत्र जितात्मा विगतस्पृहः ।

and retirement which is called *Sannyăsa* ;49 and having attained that perfection, learn from me, in brief, in what manner he obtaineth *Brahma*, and what is the foundation of wisdom.50

A man being endued with a purified understanding, having humbled his spirit by resolution, and abandoned the objects of the organs ; who hath freed himself from passion and dislike ;51 who worshippeth with discrimination, eateth with moderation, and is humble of speech, of body, and of mind ; who prefereth the devotion of meditation, and who constantly placeth his confidence in dispassion ;52 who is freed from ostentation, tyrannic strength, vain-glory, lust, anger, and avarice, and who is exempt from selfishness, and in all things temperate, is formed for being as *Brahma*.53 And thus being as *Brahma*, his mind is at ease, and he neither longeth nor lamenteth. He is the same in all things, and obtaineth my supreme assistance ;54 and by my divine aid he knoweth, fundamentally, who I am and what is the extent of my existence ; and having thus discovered who I am, he at length is absorbed in my nature.55

नैष्कर्म्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥४९
सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०
बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२
अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्म्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३
ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्व्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४
भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५

A man also being engaged in every work, if he put his trust in me alone, shall by my divine pleasure, obtain the eternal and incorruptible mansions of my abode.56

With thy heart place all thy works on me; prefer me to all things else; depend upon the use of thy understanding, and think constantly of me;57 for by doing so thou shalt, by my divine favor, surmount every difficulty which surroundeth thee. But if, through pride, thou wilt not listen unto my words, thou shalt undoubtedly be lost.58 From a confidence in thy own self-sufficiency thou mayest think that thou wilt not fight. Such is a fallacious determination, for the principles of thy nature will impel thee.59 Being confined to action by the duties of thy natural calling, thou wilt involuntarily do that from necessity which thou wantest, through ignorance, to avoid.60

Ishwara resideth in the breast of every mortal being, revolving with his supernatural power all things which are mounted upon the universal wheel of time.61 Take

सर्व्वकर्म्माण्यपि सदा कुर्व्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६
चेतसा सर्व्वकर्म्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७
मच्चित्तः सर्व्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथचेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥५८
यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९
स्वभावजेन कौन्तेय निबद्धः स्वेन कर्म्मणा ।
कर्त्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥६०
ईश्वरः सर्व्वभूतानां हृद्देशेऽर्ज्जुन तिष्ठति ।
भ्रामयन् सर्व्वभूतानि यन्त्रारूढानि मायया ॥६१

sanctuary then, upon all occasions, with him alone, O offspring of Bharata, for, by his divine pleasure thou shalt obtain supreme happiness and an eternal abode.62

Thus have I made known unto thee a knowledge which is a superior mystery. Ponder it well in thy mind, and then act as it seemeth best unto thee.63

Attend now to these my supreme and most mysterious words, which I will now for thy good reveal unto thee, because thou art dearly beloved of me.64 Be of my mind, be my servant, offer unto me alone and bow down humbly before me, and thou shalt verily come unto me; for I approve thee, and thou art dear unto me.65 Farsake every other religion, and fly to me alone. Grieve not then, for I will deliver thee from all thy transgressions.66

This is never to be revealed by thee to any one who hath not subjected his body by devotion, who is not my servant, who is not anxious to learn; nor unto him who despiseth me.67

तमेव शरणं गच्छ सर्व्वभावेन भारत ।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३

सर्व्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढ़मिति ततोवक्ष्यामि ते हितम् ॥६४

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५

सर्व्वधर्म्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्व्वपापेभ्यो मोच्चयिष्यामि मा शुचः ॥६६

इदन्ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७

He who shall teach this supreme mystery unto my servant, directing his service unto me, shall undoubtedly go unto me ;68 and there shall not be one amongst mankind who doth me a greater kindness ; nor shall there be in all the earth one more dear unto me.69

He also who shall read these our religious dialogues, by him I may be sought with the devotion of wisdom. This is my resolve.70

The man too who may only hear it without doubt, and with due faith, may also be saved, and obtain the regions of happiness provided for those whose deeds are virtuous.71

Have thou then what I have been speaking, O Arjuna, heard with thy mind fixed to one point? Is the distraction of thought, which arose from thy ignorance, removed ?72

ARJUNA.—By thy divine favour, my confusion of mind has ceased and I have sound understanding. I am now fixed in my principles, and am freed from all doubt; and I will henceforth act according to thy words.73

यइमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८
न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९
अध्येष्यते च यइमं धर्म्म्यं सम्वादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०
श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभान् लोकान् प्राप्नुयात् पुण्यकर्म्मणाम् ॥७१
कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥७२

अर्ज्जुन उवाच ।

नष्टोमोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥७३

SANJAYA.—In this manner have I been an ear witness of the astonishing and miraculous conversation that hath passed between the son of Vasudeva, and the magnanimous son of Pándu ;74 and I was enabled to hear this supreme and miraculous doctrine even as revealed from the mouth of Krĭshna himself, who is the God of religion, by the favor of Vyăsa.*75 As, O mighty Prince ! I recollect again and again this holy and wonderful dialogue of Krĭshna and Arjuna, I continue more and more to rejoice ;76 and as I recall to my memory the more than miraculous form of *Hari*,* my astonishment is great and I marvel and rejoice again and again !77 Wherever Krĭshna the God of devotion may be, wherever Arjuna the mighty bowman may be, there too, without doubt, are fortune, riches, victory, and good conduct. This is my firm belief.78

सञ्जय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
सम्वादमिममश्रौषमद्भुतं लोमहर्षणम् ॥७४
व्यासप्रसादाच्छ्रुतवानिमं गुह्यमहं परम् ।
योगं योगेश्वरात् कृष्णात् साक्षात् कथयतः स्वयम् ॥७५
राजन् संस्मृत्य संस्मृत्य सम्वादमिममद्भुतम् ।
केशवार्ज्जुनयोः पुण्यं हृष्यामि च मुहुर्म्मुहुः ॥७६
तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतम् हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥७७
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्द्धरः ।
तत्र श्रीर्व्विजयोभूतिर्ध्रुवा नीतिर्म्मतिर्म्मम ॥७८

समाप्तैषा श्रीमद्भगवद्गीता ।

* *By the favor of* Vyăsa.—who had endued Sanjaya with an omniscient and prophetic spirit by which he might be enabled to recount all the circumstances of the war to the blind Dhrĭtaráshtra.

† *Hari*—One of the names of the Deity.

Luxmi Gupta Nabha

APPENDIX.

AN EPISODE FROM THE *MAHA'BHA'RATA.*

Book I. Chapter 15.

THERE is a fair and stately mountain, and its name is *Meru*, a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns. It is clothed in gold, and is the respected haunt of *Devas* and *Gandharvas*. It is inconceivable, and not to be encompassed by sinful man : and it is guarded by dreadful serpents. Many celestial medicinal plants adorn its sides, and it stands, piercing the heavens with its aspiring summit, a mighty hill inaccessible even by the human mind ! It is adorned with trees and pleasant streams, and resoundeth with the delightful songs of various birds.

The *Suras*, and all the glorious hosts of heaven, having ascended to the summit of this lofty mountain sparkling with precious gems, and for eternal ages raised, were sitting, in solemn synod, meditating the discovery of the *Amrita*, or water of immortality. The *Deva* Náráyana being also there, spoke unto Brahma', whilst the *Suras* were thus consulting together, and said, "Let the ocean, a pot of milk, be churned by the united labour of the *Suras* and *Asuras*, and when the mighty waters have been stirred up, the *Amrita* shall be found. Let them collect together every medicinal herb, and every precious thing, and let them stir the ocean, and they shall discover the *Amrita*."

There is also another mighty mountain whose name is *Mandara*, and its rocky summits are like towering clouds. It is clothed in a net of the entangled tendrils of the twining creeper, and resoundeth with the harmony of various birds. Innumerable savage beasts infest its borders, and it is the respected haunt of *Kinnaras*, *Devas*, and *Apsara's*. It standeth eleven thousand *Yojanas* above the earth, and eleven thousand more below its surface.

As the united bands of *Devas* were unable to remove this mountain, they went before Vishnu, who was sitting with Brahma', and addressed them in these words : "Exert, O Masters, your most superior wisdom to remove the mountain *Mandara*, and employ your utmost power for our good."

Vishnu and Brahma' having said, "It shall be according to your wish," he with the lotus eye directed the King of Serpents to appear; and *Ananta* arose, and was instructed in that work by Brahma' and commanded by Náráyana to perform it. Then *Ananta*, by his power, took up that king of mountains, together with all its forests and every inhabitant thereof ; and the *Suras* accompanied him into the presence of the Ocean, whom they addressed, saying, "We will stir up the waters to obtain *Amrita*." And the Lord of the waters replied—"Let me also have a share, seeing that I am to bear the violent agitations that will be caused by the whirling of the mountain." Then the *Suras* and the *Asuras* spoke unto *Kúrmarája*, the king of the Tortoises, upon the strand of the ocean, and said—"My Lord is able to be the supporter of this mountain." The Tortoise replied, "Be it so :" and it was placed upon his back.

So the mountain being set upon the back of the Tortoise, Indra began to whirl it about as it were a machine. The mountain *Mandara* served as a churn, and the serpent *Vásuki* for the rope; and thus in former days did the *Devas*, the *Asuras*, and the *Dánavas*, began to stir up the waters of the ocean for the discovery of the *Amrita*.

The mighty *Asuras* were employed on the side of the serpent's head whilst all the *Suras* assembled about his tail. Ananta, that sovereign *Deva*, stood near Náráyana.

They now pulled forth the serpent's head repeatedly, and as often let it go; whilst there issued from his mouth, violently drawing to and fro by the *Suras* and *Asuras* a continual stream of fire, and smoke, and wind; which ascending in thin clouds replete with lightning, it began to rain down upon the heavenly bands who were already fatigued with their labour; whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both *Suras* and *Asuras*. In the mean time the roaring of the ocean, whilst violently agitated with the whirling of the mountain *Mandara* by the *Suras* and *Asuras*, was like the bellowing of mighty cloud.—Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood; and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated; whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon; from whose violent confrication a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud and the lightning's vivid flash. The lion and the retreating elephant were overtaken by the devouring flames, and every vital being, and every specific thing, was consumed in the general conflagration.

The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal Indra. And now a heterogeneous stream of the concocted juices of various trees and plants ran down into the briny flood.

It was from this milk-like stream of juices produced from those trees and plants, and a mixture of melted gold, that the *Suras* obtained their immortality.

The waters of the ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced; when the heavenly bands went again into the presence of Brahma', the granter of boons, and addressed him, saying—"Except Náráyana, every other *Sura* and *Asura* is fatigued with his labour, and still the *Amrita* doth not appear; wherefore the churning of the ocean is at a stand." Then Brahma' said unto Náráyana—"Endue them with recruited strength, for thou art their support." And Náráyana answered and said—"I will give fresh vigour to such as co-operate in the work. Let *Mandara* be whirled about, and the bed of the ocean be kept steady."

When they heard the words of Náráyana they all returned again to the work, and began to stir about with great force that butter of the ocean; when there presently arose from out the troubled deep—first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light; next followed Shrï, the Goddess of for-

tune, whose seat is the white lily of the waters; then Sura'-Devï, the Goddess of wine, and the white horse called *Uch'chaisshravá*. And after these there was produced, from the unctuous mass, the jewel *Kowstubha*, that glorious sparkling gem worn by Náráyana on his breast; so *Párijáta*, the tree of plenty, and *Surabhï*, the cow that granted every heart's desire.

The moon, Sura'-Devï, the Goddess Shrï, and the horse as swift as thought, instantly marched away towards the *Devas*, keeping in the path of the sun.

Then the *Deva* Dhanwantari, in human shape, came forth, holding in his hand a white vessel filled with the immortal juice *Amrita*. When the *Asuras* beheld these wondrous things appear, they raised their tumultuous voices for the *Amrita* and each of them clamourously exclaimed—"This of right is mine!"

In the mean time *Airávata*, a mighty elephant, arose, now kept by the God of thunder; and as they continued to churn the ocean more than enough, the deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three rigions of the universe with its mortal stench; until Shiva at the word of Brahma', swallowed the fatal drug to save mankind; which remained in the throat of that sovereign *Deva* of magic form; from that time he hath been called Nïl-Kant'ha, because his throat was stained blue.

When the *Asuras* beheld this miraculous deed they became desperate, and the *Amrita* and the Goddess Shrï became the source of endless hatred.

Then Náráyana assumed the character and person of Mohinï Máyá, the power of enchantment, in a female form of wonderful beauty, and stood before the *Asuras;* whose minds being fascinated by her presence, and deprived of reason, they seized the *Amrita*, and gave it unto her.

The *Asuras* now clothe themselves in costly armour, and seizing their various weapons, rush on together to attack the *Suras*. In the mean time Náráyana, in the female form, having obtained the *Amrita* from the hands of their leader, the hosts of *Suras*, during the tumult and confusion of the *Asuras*, drank of the living water.

And it so happened that whilst the *Suras* were quenching their thirst for immortality, Ráhu, an *Asura*, assumed the form of a *Sura*, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the *Suras*, discovered the deceit; and instantly Náráyana cut off his head, as he was drinking, with his splendid weapon *Chakra*. And the gigantic head of the *Asura* emblem of a mountain's summit, being thus separated from his body by the *Chakra's* edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell cleaving the ground asunder, and shaking the whole earth unto its foundation, with all its islands, rocks, and forests. And from that time the head of Ráhu resolved an eternal enmity, and continueth even unto this day, at times to seize upon the sun and the moon.

Now Náráyana, having quitted the female figure he had assumed, began to disturb the *Asuras* with sundry celestial weapons; and from that instant a dreadful battle was commenced, on the ocean's briny strand, between the *Asuras* and the *Suras*. Innumerable

sharp and missile weapons were hurled, and thousands of piercing darts and battle axes fell on all sides. The *Asuras* vomit blood from the wounds of the *Chakra*, and fall upon the ground pierced by the sword, the spear, and spiked club. Heads, glittering with polished gold, divided by the *Pattis'* blade, drop incessantly; and mangled bodies wallowing in their gore, lie like fragments of mighty rocks sparkling with gems and precious ores. Millions of sighs and groans arise on every side; and the sun is overcast with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction.

Now the battle is fought with the ironspiked club, and, as they close, with clenched fists; and the din of war ascendeth to the heavens! They cry—"Pursue! strike, fell to the ground!" so that a horrid and tumultuous noise is heard on all sides.

In the midst of this dreadful hurry and confusion of the fight, Nara and Náráyana entered the field together. Náráyana beholding a celestial bow in the hand of Nara, it reminded him of his *Chakra*, the destroyer of the *Asuras*. The faithful weapon, by name *Sudarshana*, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, Náráyana, with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and unfailing ruin of hostile towns; who, raging like the final all-destroying fire, shot bounding with desolating force, killing thousands of the *Asuras* in the rapid flight, burning and involving like the lambent flame, and cutting down all that would oppose him. Anon he climbeth the heavens, and now again darteth into the field like a *Pisha'cha* to feast in blood.

Now the dauntless *Asuras* strive, with repeated strength, to crush the *Suras* with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise; and in their fall the earth, with all its fields and forests, is driven from its foundation: they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict.

Now Nara, seeing the *Suras* overwhelmed with fear, filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his unerring shafts; and the *Asuras*, finding themselves again sore pressed by the *Suras*, precipitately flee: some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth.

The rage of the glorious *Chakra*, *Sudarshana*, which for a while burnt like the oil-fed fire, now grew cool, and he retired into the heavens from whence he came. And the *Suras* having obtained the victory, the mountain *Mandara* was carried back to its former station with great respect; whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings.

The *Suras* guarded the *Amrita* with great care, and rejoiced exceedingly because of their success; and Indra, with all his immortal bands, gave the water of life unto Na'ra'yana, to keep it for their use."

THE END.